

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XXV, No. 38

FRIDAY, September 18, 1959

United States 1 year \$3.00; 2 years \$5.00; 3 years \$7.00  
Canada and foreign 1 year \$3.50; 2 years \$6.00; 3 years \$8.50

The Self-Styled "New Evangelical" Leaders Who Would Lead Into Compromise and Fellowship With Enemies of the Bible: Are We to Follow Them?

## Can We Trust Them?

By I. R. Wall, D.D.  
Pastor, Maypark Baptist Church  
1990 Fruitdale Ave., San Jose, California

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."—Ezek. 33:6, 7.

These words to the leaders of Israel are still the marching orders for Christian leaders today. Israel's prophets and priests were to give a clear warning of evil which threatened the people and to give proper instruction; and so are Christian leaders to do today. This is true, not only in relation to out-and-out unbelief, but also to the message that is doubtful. The command of the Word of God still is that the watchman shall give a clear sound with his trumpet to the people under his spiritual care.

For more than half a century stalwart leaders, known as fundamentalists, held the line for the truthfulness of the Word of God and for the separation of the Christian from heretical compromise. In order to do this these leaders set a thought pattern which was in accord with the teaching of the Word of God on the one hand, and with the findings of science on the other. The position was constantly attacked by liberalism, with all the weapons at its command, but fundamentalism went on evangelizing, building churches and sending out missionaries. Now a new day has dawned, and from within the camp we are urged to rethink our position, our convictions, and our faith.

Rethinking our position may be a wholesome exercise if it is a confirmation of our faith in the light of the truth, but it is quite a frightening thing when it is done after the pattern of those who cast doubt on tested concepts. But that, it seems, is in the making now.

In the last fifteen years a nationally known author of scientific articles and books has written this writer letter after letter warning that many of our fundamental schools are yielding, step by step, to the teaching of the evolutionary theory in their science depart-

ments. All this, he warns, is done in a very cautious and artful manner and, of course, in the name of biblical truth. It is his opinion that compromise in the field of science would come first, then other compromises would follow.

When discussing a subject of this nature we need to remind ourselves that we are dealing with our brethren, and although belief in fundamental truth is occasionally the issue, it certainly is not the only issue. We should point out, therefore, that we need to scrutinize carefully what the causes of these differences are. In this case it is a question of the

(Continued on page 11)

## Famous Missionary Knew Bible Infallibly True

Shows Verbal, That Is, Word for Word Inspiration of Scripture. He Proved Bible for Himself and So May We

By Rev. J. Hudson Taylor, D. D.  
Founder of the China Inland Mission

(Given at D. L. Moody's Northfield Conference, summer 1888.)

Two questions have been put into my hands on the subject of inspiration. One is: "Are we not in the danger of trying to make Scripture mean too much—for instance, by insisting on verbal inspiration?" Well, dear friends; try and make it mean too much. Try and get half of its fullness. I don't think there is very much danger in this way. The other question is: "Do the Scriptures teach that they are verbally inspired?" That is a very important question, indeed, and the suggestion has been made to me that I should say something as to how far verbal inspiration is consistent with the fact that there are so many different manuscripts.

### No Difficulty Presented by Variations in Manuscripts

With regard to the manuscripts, no one believes that every manuscript is verbally and distinctly inspired, and that no copyist's mistake may not have crept in. But the manuscripts are very numerous, and they have been very carefully compared, and many of you have the critical apparatus at hand which will enable you to discover for yourselves what is the extent of the variations. Well; I needn't tell you as college men that three-fourths of them are simply questions that may be compared in English with the question whether we are going to spell a certain syllable with an *ou* after

Oh, to preach like Jesus! No formal clearing of the throat, no sanctimonious "preacher tone," no form, ceremony, ritual. One would never be reminded, in the preaching of Jesus, of a man with a Mother Hubbard robe, or one with his collar turned backwards, nor the background of so-called "formal worship service."

With Jesus, preaching was talking in power, whether to one or

to five thousand men besides the women and children!

In the passage above we have a remarkable example of the preaching of Jesus. These five short verses indicate Jesus' constant concern and fervent denunciation of sin. His application of the Scripture truths to current events in the lives of the people. Here Jesus takes two incidents of sudden death, two matters nationally known, and He infers that God Himself is back of the death penalty administered by governments, that God Himself wills and chooses the sudden deaths by causes of nature. Jesus shows that as Pilate executed the traitors on the one hand, and as an act of God killed eighteen people when the tower in Siloam fell, so all men everywhere are to give an account to God, and that God who punished sin, in this wise will do it again, in eternal destruction for sinners.

Here Jesus stresses again the great scriptural principle that there is no forgiveness without repentance, that all preaching is

beside the point which does not demand and insist that men repent of their sins and have a new heart towards God.

### I. Jesus So Preached As to Apply the Lessons of Current Events to the Needs of the People

Years ago I was student assistant supervisor of practical work among students of Southwestern Seminary. I drove a big bus full of Seminary students down to the county jail in Fort Worth, Texas, each Sunday, and there we preached the Gospel, on one Sunday to the men prisoners, on the next Sunday to the women. And thank God, hundreds of souls were won there.

But the man who had been in charge of the practical work department before me thought to give me some good counsel and he said, "When we preach to these men in jail, we never refer to the jail. We just preach to them as we would to anybody else, without any reference to the fact that they have broken the law and that they are now in jail or that some of them are awaiting sentence. They might be offended, so we never mention such matters."

I thought then, and I think now, that he missed the point of preaching entirely. Those poor souls knew they had sinned. They knew they were under condemnation of

(Continued on page 6)

## The Sword Emblem

By the Editor

At Murfreesboro, Tennessee, the other day, our friend Buddy Simmons showed me a sermon outline that he had prepared on the seventeen times in the Bible that the sword of the Lord is mentioned. There was a quotation in Judges 7:20, "The sword of the Lord, and of Gideon," the battle cry which helped deliver Israel from the Midianite hosts. "The sword of the Lord" is also mentioned in Isaiah 34:6, in Isaiah 66:16, in Jeremiah 12:12, in Jeremiah 47:6. That verse, "O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still," is the one, we believe, which was kept some days on the blackboard in a classroom in Wheaton College.

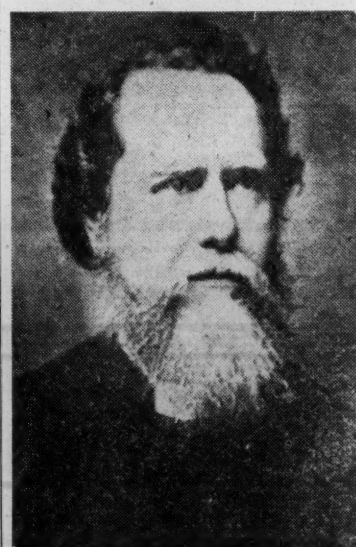
Then again and again the Lord speaks of "His glittering sword" or "My sword" or "I will bring the sword."

Twenty-five years ago, we selected the term "THE SWORD OF THE LORD" as a Bible name. We got the idea first from the immortal Spurgeon's paper named, "The Sword and Trowel." And then we found it scriptural and used it. I think "THE SWORD OF THE LORD" has two symbolisms.

First, it means the defense of God's people and God's work, the

defense of the right, the defense of the historic Christian faith. We are commanded to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Paul commended the Philippians because they were partakers with him "in the defence and confirmation of the gospel" (Phil. 1:7). And again he said, "I am set for the defence of the gospel" (Phil. 1:17). So Timothy was commanded to "war a good warfare" (I Tim. 1:18). He was commanded to "fight the good fight of faith" (I Tim. 6:12). He was urged to "endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). And Paul boasted that

(Continued on page 10)



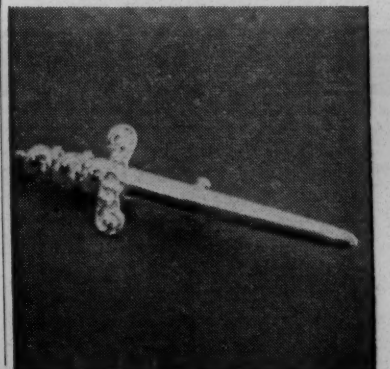
J. Hudson Taylor

the French fashion, or with an *o* after the Latin fashion. It is a mere matter of spelling. There is such a general consensus of all the manuscripts that it isn't a matter of insuperable difficulty to discover the fact that no question of doctrine anywhere from Genesis to Revelation is affected by any doubtful reading. There is no more perplexity from variations in manuscripts than if we were to say: "How shall we ascertain

(Continued on page 4)



Dr. I. R. Wall







I had a good time at Winston-Salem, from Saturday night, August 22 through the following Wednesday, August 26, with Faith Baptist Tabernacle, Rev. Paul O. Raker, pastor. With me was "Voice of Revival" announcer and soloist, Bud Lyles.

There were many happy incidents. People drove down from Virginia and from South Carolina to take part in the services. A free luncheon was provided on Monday, Tuesday, and Wednesday for preachers. Some were saved, some backsliders came back to rededicate their lives. We were entertained in the hospitable home of Pastor and Mrs. Raker.

A girl ten or eleven years old found Christ in one of the services. After she had been carefully instructed she came to me after the service, weeping to tell me how little help there was at home to live for God. She told how one loved one "uses bad words" and another "uses awful bad words," and another relative was in the penitentiary, and the only other person in the home was a little baby who could be no help. And she put her arms around my neck weeping, and to my surprise said, "Oh, Brother Rice, you preach so good!" And she kissed me on the neck! Oh, there are so many hungry hearts and so many who long for peace and cleansing and salvation!

### The Sword Conference Not to Be at Lake Louise Next Year

The Sword of the Lord has been holding conferences on revival and soul winning at Lake Louise, Toccoa, Georgia, for thirteen years. Nearly every year we have had the largest attendance of any conference at that conference grounds during the year. This year the Fourth of July week we had the best conference we have ever had. People were there from many states. Personal workers went out and won 167 people to Christ during two days of house-to-house canvass and others were won to Christ en route home to many states. Now the word comes that we are not invited back for next year. Some in a position to know say that Mr. LeTourneau and his manager are moved by the Billy Graham influence and Southern Baptists.

We are sorry, but we have no doubt God means it for good, and

so we are glad too. Further announcements about the conferences will be made from time to time. Meantime, let us build the conference ground at the Bill Rice Ranch, and have two great weeks there next year! However, we ought to build a forty-unit motel before that time.

### Sorry, We Missed the Bible Baptist Fellowship

On August 30 to September 3 the Bible Baptist Fellowship met at the famous Temple Baptist Church, Detroit. We had hoped to meet there with our brethren, and we were grateful for the fervent invitation of the pastor, Dr. G. B. Vick. But we had very heavy burdens at home, and seemed unable to make it, and we are sincerely sorry.

We thank God for the vigorous soul-winning work of these out-and-out fundamentalists, the Bible Baptist people. We thank God for the way they train young preachers to start new churches, to go from house to house and win souls. We thank God for their faithfulness to the Bible and premillennial truth and for their missionary zeal. We are grateful for the way God is blessing the Baptist Bible College at Springfield, Missouri, and the number of really great churches, some of them the largest in America, built under the strong leadership of some of these noble men. God bless you, Bible Baptists! We missed your fellowship. Another time, God willing, we will hope to meet with you.

### The Editor's Engagements

On Monday and Tuesday, September 21 and 22, I will be speaking at the Texas Baptist Premillennial Conference at Mobberly Avenue Baptist Church, Longview, Texas.

On Thursday, September 24, Dr. Bob Jones and I will be with Rev. Wendell Zimmerman, Kansas City Bible Baptist Temple, 2715 Swope Parkway, Kansas City, Missouri.

On September 25 we will be with Dr. Martin Ralstin at the Gideon Baptist Church, 2209 East Pawnee, Wichita, Kansas.

On Monday, September 28, we will be with Rev. Charles E. Bray at the Bible Baptist Church, West and State Streets, Springfield, Missouri.

On September 29 we will be with Bill Beeny in the New Testament Baptist Church in St. Louis, Missouri.

October 12, Dr. Jones and I will be at Bristol, Virginia, with the Graham Bible Institute.

On October 15 and 16, Thursday and Friday, Rev. Jack Hyles and I will be at a tremendous state-wide meeting with Dr. Tom Malone in the Emmanuel Baptist Church in Pontiac, Michigan.

We hope to meet many of our friends in these engagements. And we thank God for the way good pastors co-operate and join to-



By Aunt Joy and Aunt Mary

## The Cupbearer and the Wall

By Beatrice Ratliff

Hundreds of years ago, after the Jewish people had sinned against God, they were defeated in battle. Their enemies entered the holy city, Jerusalem, taking many of the people prisoners.

Years and years later one of these captive Jews had become a very important person in the court of Artaxerxes, king of the Persians, who ruled, not unkindly, over the far-off country of the Jews. This important person was a brave man named Nehemiah. Being cupbearer to the king, his duty was to serve his majesty's wine, perhaps tasting it before the king drank, just to prove that it had no poison in it.

Nehemiah was a cheerful sort of person. The king seemed to enjoy having him near. One day, however, he came before the king and queen, deeply troubled and wearing a sad face. This had never happened before. The king noticed and began to ask questions. I suspect he did not like for people to frown and look unhappy in his presence, especially while he was trying to enjoy his drink. Nehemiah was frightened when he was called upon to explain to the king. In those days, you know, one had to be very careful never to make a king angry.

Nehemiah couldn't help feeling sad; he had heard bad news from home. There seemed to be nothing else to do but to tell the king all about it. "Let the king live forever..." he began in the polite court manner, and told his story.

A few days before, Nehemiah told the king, he had met his brother and some more men who had been to the Jews' country. It was they who had told him the bad news. The people who were left in the homeland, they said, were in great trouble. They were poor; their city was torn and ruined; they were being treated very badly by their enemies. Be-

gether to make these conferences and rallies a success.

### We Need the Prayers of Our Friends

The work which God seems to have laid on this unworthy editor is more than I can possibly do unless God especially endues me with power and wisdom. I need and I beg for the earnest prayers of God's people.

Yesterday after working all day in the office I spent from 7:00 to 11:00 p.m. in recording studios with the big choir and other musicians, preparing three of the nation-wide broadcasts on recording tape (five of my six daughters helping).

Today after a day's work in the office, I will go at 5:45 to a dinner with officers and teachers of the Sunday School of Calvary Baptist Church, and after speaking with them, then I will speak at the Wednesday night prayer meeting and mid-week service. I worked last Saturday. I worked Sunday afternoon besides speaking three times Sunday. I need especial endowment of power and restoration of strength.

And I need the help of gifted and consecrated people whose hearts God will touch to help in the Sword offices, with the broadcast, in Calvary Baptist Church at Wheaton, and in the state-wide evangelistic campaign in all Michigan, etc.

We are told that "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength" (Isa. 40:29-31). We wait on the Lord and we plead with our friends to pray for God's power and wisdom, for God's wisdom in our ignorance, and we thank all who hold us up to God in prayer.

sides all that, the walls around Jerusalem were broken down so that the people could not lock out their enemies.

When Nehemiah first heard this he had sat down and cried, refusing to eat any food. Then he remembered to ask God for help. He prayed, "O Lord God of heaven, listen to the prayer I say for my people. They have sinned against thee. They have not done that which is right and good, but Thou hast promised that if we turn from our wrongdoing and trust in Thee—Thou has promised to help us. Now may the king be kind to me."

When Nehemiah finished telling the king about the troubles of his people, the king asked, "What do you want me to do for you?"

Nehemiah answered, after saying a quick little prayer, "If it please the king, let me go to my home country. Send me to Jerusalem to rebuild the city." (I hope you will notice how reasonable Nehemiah was and how willing to work. He did not ask the king to send someone else. He said, "Let me do it.")

So it was that the king sent Nehemiah to his own country for awhile, with soldiers and horsemen to keep him company. He also gave Nehemiah letters to the rulers of those parts of the country he would have to pass through and a letter to the keeper of the king's forest. This last letter was to be used for getting timber needed in the building work.

Sometime later, after a long, hard journey, stout-hearted Nehemiah rode his beast (I think it was a horse, not a camel or a donkey) around the ruined city of Jerusalem and saw for himself the broken walls and burned gates.

"Come, let us build the wall!" he said to the people who lived there. Then he told them how the Lord God had caused the king to send him there to give them what they needed.

The people felt encouraged. "Yes," they said, "Let us rise up and build." Getting groups together, they took upon themselves certain tasks. They began making gates, raising up the new wall, many of them building that part nearest his own home. Timber from the forest of the great Persian king was made to stand strong and sure under the hands of the hard-working Jews.

About this time their enemies began making trouble. At first they laughed and mocked saying something like, "Ha-ha! What are these poor feeble Jews doing? Why, that old wobbly wall they're building wouldn't keep out a fox!"

Nehemiah made a note of this in writing. "Lord, punish them," he said. He and his workers kept right on building. Soon half the wall was joined together, standing strong and high around one whole side of the city.

The enemies, who were not getting anywhere in trying to hinder, became very angry. They got together and planned to fight against Jerusalem before the work could be done. They probably knew that when the wall was finished they could never get inside. Nehemiah, learning of their evil plans, placed watchmen on guard and spoke to his people, telling them not to be afraid. "Remember the Lord," he said, and began preparing for battle. The battle never came. From that time on, however, the builders worked with their swords by their sides and with other weapons nearby. They were quite ready for trouble if and when the trumpeter gave a warning sound. Meanwhile, the work went on.

When the walls were finished except for the doors, again the enemies tried to trick Nehemiah, hoping to do him harm. Four times they sent messages to him saying, "Come over to one of the villages

for a meeting with us." Nehemiah was too smart for them. Each time he answered, "I'm busy." Then they tried other tricks. One of them was to accuse Nehemiah and the Jews of being unfaithful and of turning against Artaxerxes. "He shall hear of this," they said, and "Nehemiah wants to be king," and "Your hands will not be able to do what is left of your work."

The good leader and his friends were frightened. "What you say is not true," he replied and asked again for help from God. There remained not much more work to be done.

At last, after fifty-two days, the wall was indeed finished. The doors were set up and the bolts were ready to be fastened at night or at any time when there was danger. What a glad day it was for the holy city! No doubt there were many times afterwards when Nehemiah and the Jews stood back thoughtfully and looked proudly at the fine work they had done. Even the enemies who had caused so much trouble felt bad in their hearts now, for they knew that his great work was done only by the help of God.

(From BEDTIME STORIES FOR BOYS AND GIRLS compiled by Theodore W. Engstrom, published by Zondervan Publishing House, Grand Rapids, Michigan. Used by permission.)

Now, perhaps many of you have not heard before the story of Nehemiah. Perhaps you should get out your Bible and read the story from the book of Nehemiah, beginning with chapter 1, to learn more of the details of a man who served God, even in a far country.

Aunt Joy and I have just finished judging and sending awards for the puzzle filled with errors in *Kids Korner* several weeks ago. I think you would have all enjoyed looking over other boys' and girls' papers. We were really amused by the little Southerners' identification of the ice skates as "skis" or "snow shoes." And we found many children confused golf bags and tennis racquets with bowling equipment and badminton racquets. We have mailed many awards, about 250 lovely plastic bookmarks, one to each child whose answers were complete and who sent his entry in before the deadline, or indicated that he got his paper late. If you missed out on that puzzle, or sent your answers in after the deadline, I am sure you will be happy to know that next week we will have another contest for you to enter.

And now, here is a story of children who loved the Lord and were willing to suffer for Him.

### Brave Scotch Bairns

Years ago, the Scotch Covenanters (some good Christians in Scotland) were being persecuted. King Charles sent out his soldiers to round up the Covenanters. One day the King's soldiers came to a certain village. They could find no Covenanters. So they rounded up a number of children and commanded them to tell where their parents were hidden. They threatened to shoot the children if they would not betray the secret. In spite of the cruel threat, not one lad or lassie would tell. The officer was a rough man. He said, "If you do not tell me quickly, you will be shot!" The little children huddled closer together, but remained silent. Then the officer said, "Make them kneel down." All knelt down, except one lad who said, "I have done nothing wrong. I'll not kneel down. I'll die standing up!" The officer said, as the children were crying pitifully, "You have not prayed!"

Suddenly, a little girl said, "Please, sir, my mother taught me a song. We will sing that!" All the children stood, and as the tears ran down the soldiers' faces, their little voices rang out: "The Lord is my Shepherd, I'll not want!" The officer himself had learned that song at his mother's knee. His heart, too, was touched. Before the song was finished, he and the other soldiers had disappeared, leaving the little children in peace!

(From 1001 STORIES FOR CHILDREN AND CHILDREN'S WORKERS by Alice M. Knight, Published by Wm. B. Eerdmans Publishing Co. and used by permission. Price \$3.95.)

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Subscription rates: \$3.00 per year, \$5.00 for two years, \$7.00 for three years; Canada and foreign countries \$3.50 per year, \$6.00 for two years, \$8.50 for three years.

Published every Friday of each week.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Postmasters: Please send Form 3579 to The Sword of the Lord, 214 W. Wesley, Wheaton, Illinois.

Please send all correspondence and address changes to: The Sword of the Lord Editorial and Executive office at 214 W. Wesley, Wheaton, Illinois. Office of Publication: 131 West 6th St., Newton, Kansas.



## INCIDENTS

### and Illustrations



By  
Evangelist Robert L. Sumner  
Contributing Editor

#### Healing: False and True

No honest Bible-believer doubts for a single moment that God can, and often does, divinely heal in answer to prayer. However, the false philosophies of the present-day mass healing campaigns, with their three-ring circus atmosphere, are apparent again and again. Before me as I write is a clipping from the *Detroit Times* of July 6, 1959, titled, "'Cured' By Faith She Dies."

The item revealed how a divorcee from Stanton, Michigan, a diabetic since infancy, had tragically met death after believing herself to be cured at a healing service conducted by Oral Roberts at the State Fair Grounds in Detroit. The woman called her mother on the telephone and said, "I think I'm cured; I know I'm cured. I feel better than I ever felt in my life." She quit taking her insulin—the life-line to diabetics—and a little over 24 hours later, collapsed at the motel where she was staying in Detroit. Police rushed her to a hospital where staff physicians opened her chest and massaged her heart—but she did not respond. A physician lamented: "No diabetic has to die that way these days."

In fairness to Mr. Roberts—it should be noted that he insisted to the press that it is his policy to instruct his "cured cases" not to quit their medicine until they are released by their doctor. However, in fairness to fact, it must be observed that the philosophy of the modern healing campaign is that medicine is lack of faith, that lack of faith is simply unbelief, and unbelief prevents the sick one from being healed. Followed to its logical conclusion—and it is often followed to that conclusion with tragic results—the one who wants healing must be willing to toss over his medicine and trust God for it. The advocates of this philosophy have confused faith with presumption. The two are entirely different as pointed out by Jesus when tempted by Satan. He called the latter tempting God (Matt. 4:7).

Almost everything about the modern healing campaign is directly contrary to scriptural admonition. The Bible says that the sick are to call for the preachers; in the modern healing campaigns, the preachers call for the sick. The Bible calls for the preachers to come to the sick, implying the quietness of the home or hospital room; the modern healers insist on a vaudeville show. The Bible insists that the "prayer of faith," that is, the faith of the one doing the praying, will raise the sick; the modern healers blame all their failures on the lack of faith in the one being prayed for, not themselves. The Bible teaching about healing, summed up, is that God sometimes heals in definite answer to prayer, sometimes with medical aid, sometimes completely apart from medical aid, that it is not always God's will to heal, and that when it is not His will to heal, God has a definite purpose in the affliction which will result in His glory.

Congratulations to Judge Richard E. Tyson of the Huntington, West Virginia, Municipal Court. He sentenced three youths, two of them 16 years old and one 17 years old, who pleaded guilty to a charge of stealing 15 gallons of gasoline, to attend church and Sunday School for four straight Sundays, go to his office and write a thousand times, "Thou shalt not steal," and to show up at the police garage for three straight Saturdays and help wash and wax patrol cruisers. That should be a real crime deterrent!

#### Confessions of a Hollywoodite

A Massachusetts pastor sent me a full page from the Fall River, Massachusetts, *Herald News*, dated Thursday, June 25, 1959. Approximately two-thirds of the page was devoted to an advertisement

## Faith

Faith is not the blind outreach  
Of groping hand  
That seeks some solid thing to hold  
Amid the sinking sand.

But faith is certain trust  
In One well known  
Who in the Saviour's cross  
His love has shown.

And faith is sure repose  
Of quiet love  
That knows each step is ordered  
From above.

It will not fuss or fret  
When things go wrong  
But in the valley dark  
Sing a song.

It knows that God is near  
When clouds arise  
And looks to Him to clear  
The storm-swept skies.

And should God's blessing fail  
For some short while,  
It knows that somewhere round  
The bend  
God yet will smile.

—David B. Stewart

signed by M. Norman Zalkind, president of the Strand Theatre and titled, "A Statement of Policy from the Management of the Strand Theatre." The statement was so frankly a confession of Hollywood's corruption that we quote most of the advertisement here.

Mr. Zalkind said:

"The management of the Strand Theatre views with increasing alarm the type of motion pictures currently being shown in the American theatre. We are cognizant of the stand the Roman Catholic Church and other religious organizations have taken in this regard and we decry with equal candor the low moral level to which a large segment of the motion picture industry has deteriorated.

"The management of the Strand Theatre proposes a policy of co-operation which we hope will provide all religious, civic and fraternal groups with the vehicle to elevate the quality of motion picture entertainment to the standard required for family viewing.

"We herewith pledge that the Strand Theatre will present for public viewing only those motion pictures with an A-1 or A-2 rating as classified by the Legion of Decency.

"We pledge that no theatre advertising or theatrical literature published in our behalf will ever be suggestive either in fact or by inference.

"We like to think of the Strand Theatre as a 'Family Theatre'..."

Note that this is not a charge by some blue-nosed reformer or a fundamentalist preacher; it is the confession of the owner of a Massachusetts movie house! He "views with increasing alarm" the caliber movie "currently being shown" in theaters all over America. He decries "the low moral level" of the majority of movies, stating that they have "deteriorated." He admits that much movie advertising is "suggestive" either "in fact or by inference."

If a Hollywoodite dependent upon the movies for his bread and butter will admit this much, *what must the reality be!* Note, too, that whereas this theater owner pledges to show only motion pictures rated A-1 or A-2 by the Legion of Decency, such a classification means only that the movies thus judged are the "best" Hollywood produces, not necessarily that they are fit to be seen.

The minister who sent the item to me wrote the manager and explained that he would not attend his theater even for the A-1 or A-2 pictures since such attendance "would be helping to support the 'machine' that produces the bad ones." This is very true. Total abstinence from movie houses is the only sensibly spiritual solution for the child of God... and for all his house!

Evangelist Sumner can be seen and heard:

Thru September 27:  
Immanuel Baptist Church  
1201 McKee Street  
Fort Wayne, Indiana

October 4-18:  
Emmanuel Baptist Church  
Toledo, Ohio

## Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. Please give exact statistics, as far as possible, concerning conversions, rededications, additions, etc. We especially appreciate reports from pastors and chairmen of union campaigns.)

#### EVANGELIST CHARLES

HIMES, 801 College Avenue, Wheaton, Illinois, held a two-week meeting recently in the Camp Creek Baptist Church of Norris, South Carolina. Rev. Cecil Holcombe reports that there were 10 professions of faith in Christ, several backsliders reclaimed, and many vows for rededication and family altar. Since the meeting Sunday School attendance and mid-week prayer service attendance have shown an increase and there is a renewed interest among the people in the church for faithfulness and soul winning. Pastor Holcombe reports that Brother Himes' messages are biblical and timely, that he is a good personal worker and highly recommends him as an evangelist.

#### EVANGELIST BOB PERSSON

of 339 Rice Drive, Beloit, Wisconsin, recently closed a meeting with Rev. Bob Erickson at the Emmanuel Baptist Church in Roscommon, Michigan. There was 1 first-time decision for Christ, 8 rededications, and a number who pledged their lives for full-time service.

#### EVANGELIST J. OSCAR

WELLS, Box 417, Bethany, Oklahoma, closed a seven-day meeting August 23 in the Mount Olive Baptist Church of Chandler, Illinois. Pastor Verne E. Gerdes reports 11 first-time decisions for salvation and 5 additional decisions for church membership. He highly recommends Brother Wells as a fervent preacher of the Word, a great help to the church, and a hard worker in home visitation.

#### EVANGELIST GLEN SCHUNK,

10 Blythewood Drive, Greenville, South Carolina, held a meeting August 2-16 in the Fowler Avenue Baptist Church at Danville, Illinois. Rev. Garth Sibert, pastor, reports 31 first-time professions of faith in Christ, 12 uniting with the church, and 51 rededications regarding habits of life, tithing, witnessing, etc. He heartily recommends Evangelist Schunk as an unusual evangelist with a great grasp of the Word of God and a tremendous personal soul-winning emphasis.

#### EVANGELIST J. BENNETT

COLLINS, 39 Buena Vista Street, Greenville, South Carolina, conducted a one-week mid-summer revival at the Emmorton Baptist Church, Bel Air, Maryland, July 27 through August 2. The pastor, Rev. Lester Turner, reports there were 14 professions of faith and a good number of rededications.

#### EVANGELIST BILL HALL of

Greenville, South Carolina, held a revival meeting July 12-21 at the Asbury Evangelical Methodist Church in Memphis, Tennessee. In spite of the Devil's efforts to hinder the meetings in this little church, yet some 12 or 14 people came forward during the revival. The evangelist and the pastor, Rev. Billy Crowson, visited together in the homes.

#### EVANGELIST DEL FEHSENFELD,

6427 Wyandotte, Kansas City, Missouri, was with the Prospect Avenue Baptist Church, Buffalo, New York, recently. Pastor Donald C. Swartz highly commends the work done there, saying, "God anointed this brother with the Holy Ghost and fire to the end that souls were saved and the local assembly of God's people were stirred up from their slumber. Some got mad—then when they got right with God, they got glad. There are altogether too few in the evangelistic field today with the courage that Brother Fehsenfeld has to rip out against sin..."

#### EVANGELIST DEL FEHSENFELD,

6427 Wyandotte, Kansas City, Missouri, held a revival July 17-26 in the Thornton Street Baptist Church of Houston, Texas. Rev. C. T. McGuire, pastor, reports that 16 people found Christ

## The Evolutionist

I know a man out our way  
That always spouts off, and has his say  
'Bout evolution, and all that trash;  
He says he's kin to my jackass:  
Well, he ain't no kin to me.

He says his family had to climb  
Out of a puddle of mud and slime;  
They was just insects at the time:  
Well, they ain't no kin to me.

He says they lived in a coconut tree  
A long time ago, and then, says he,  
They picked lice off from each other's head,  
And ate 'em, after they'd squashed 'em dead:  
Well, they ain't no kin to me.

He says his family used to live  
Out in the mountains, in a cave;  
They'd fight with clubs and stones an' staves:  
Well, they ain't no kin to me.

He says they'd drag a girl by the hair  
An' take her back to the cave man's lair;  
An' he says the girl, she didn't care;  
Well, they ain't no kin to me.

'Cause I'm from the people the good Lord made,  
The people that Jesus came to save;  
The monkey-man heads but for the grave:  
He ain't no kin to me.

Some day he'll stand before our God,  
And wish he hadn't talked so loud;  
And Jesus will look at him an' say,  
"Don't let him in; take him away:  
He ain't no kin to me."

—L. O. Engelmann.

as their Saviour and that scores of Christians rededicated themselves to God in matters of soul winning, stewardship and separation.

The pastor highly recommends Brother Fehsenfeld as a "Spirit-filled, God-anointed evangelist. He strengthens the work of the pastors and builds up the church. We believe that any church that really desires revival would profit immensely from Brother Fehsenfeld's ministry."

#### EVANGELIST J. OSCAR

WELLS, Box 417, Bethany, Oklahoma, held a one-week revival in the Woodlawn Baptist Church of Rocky Mount, Virginia. Pastor Billy Martin reports that 55 people trusted Christ as Saviour, among them were many adults for whom the church had been praying for many years. The pastor highly recommends Brother Wells as a hard working, Spirit-filled evangelist.

#### EVANGELIST CHARLES A.

HIMES, 801 College Avenue, Wheaton, Illinois, held a two-week meeting in the Maryland Community Church of Terre Haute, Indiana. Pastor Kenneth P. Ryan reports that they had two weeks of fervent sermons with 2 conversions and 1 rededication. He warmly recommends Brother Himes to anyone desiring soul-stirring Bible messages.

#### EVANGELIST BILL HALL,

129-B White Oak Drive, Greenville, South Carolina, conducted an evangelistic meeting at the Steinhatchee Baptist Church, Steinhatchee, Florida, July 29-August 9. Over 45 decisions were made, including 17 for salvation, and 11 for family altars. Thirteen were baptized and added to the church. Pastor Mack H. Richardson recommends Evangelist Bill Hall "to any church or pastor who wants an evangelist who stands for the fundamentals of the faith, wins souls,

and preaches powerful messages that are plain and easily understood."

#### EVANGELIST JIM ANDERSON,

president of Evangelical Enterprises, Box 678, Wichita, Kansas, recently held a revival in Blythedale, Missouri. He reports that they had the support of all of the fundamental churches in the area and met in a small tent on



the school grounds in town. The tent quickly proved too small and seats were set up outside the tent with public address system so that all could hear. There were 13 souls saved and 60 other decisions among Christians.

Brother Anderson feels called of the Lord to spend full time in the evangelistic field as the Lord opens opportunities. He is an earnest soul-winning, fundamental man who holds the same position which THE SWORD OF THE LORD holds on matters of separation and evangelism. For information regarding open dates this fall address him at Box 678, Wichita, Kansas.

## Dr. Bob Jones SAYS:



I quote from a letter from one of our Bob Jones University graduates who is a preacher in California. The pastor says: "The older I grow the more I praise the Lord for leading me to Bob Jones University. The Christian philosophy you instilled in us as 'preacher boys' is paying off. During the present controversy it has been easy for me to remain true and not be confused by the issues. I said from the beginning that the Lord would vindicate your stand and prove you were right."

We thank God more and more

day by day for the wonderful things He has wrought through the University which He led me to found thirty-two years ago. We appreciate the prayers, the financial support, and the co-operation of uncompromising, orthodox, Bible-believing Christians throughout the United States and in many parts of the world. Won't you let us hear from you? Thank you, and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.  
(Advertisement)



## Famous Missionary Knew . . .

(Continued from page 1)

what is the perfect shape of a leaf when the caterpillars have been all through the tree?" Look among the fragments, and you will find at least one side of a leaf, and then you will find the other side of one, and by putting them together you will very easily find the shape of a perfect leaf. And then there may be a good many perfect leaves left on the tree. Look carefully, and you may find one.

### Testimony of the Word to Itself

What the Scriptures teach, however, on inspiration is a very important question, and I think we shall not study the Scriptures without ascertaining the mind of God on the subject.

I need scarcely refer you to that familiar passage in II Timothy 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." There is another equally familiar one in II Peter 1:21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

You are also familiar with the use made in Scripture of quotations from one book in another. The Holy Spirit inspired the Apostle Paul, and in the third chapter of Galatians he has a very important matter to discuss with the people who are being carried away by Judaizing teachers.

Now, on what does he base his argument in the third chapter and sixteenth verse? He wants to prove that Jesus Christ is the seed of Abraham that was promised by God, and that the law, which came in after the promise to Abraham, could not disannul the promise that was given before it. Here is his argument.

### Stress Placed Upon Single Words

"He saith not, And to seeds"—the plural—"as of many: but as of one, And to thy seed, which is Christ." Here not merely one word, but even the number of the word—whether it is singular or plural—is the argument: the word is "seed," and not "seeds," as of many. He shows that the neuter plural—which is so frequently used in a very comprehensive way—is not employed here; and on that circumstance he builds this argument: that Christ is the true seed of Abraham, and that that promise could not be disannulled by the law which came 430 years afterwards.

And the Lord Jesus in His discussion with the Sadducees on the question of the resurrection does not bring half-a-dozen Scripture proofs and say: "From the general tenor of these remarks you will see that the resurrection was in God's mind." He quotes one single passage, and He builds His

argument on the use of one single word. He quotes the passage in which God calls Himself the Elohim of Abraham, Isaac, and Jacob. His argument is: "God did not call Himself the Jehovah of Abraham, Isaac, and Jacob. He called Himself the Elohim of Abraham, Isaac, and Jacob; and you Israelites know very well that that is a word which is used only with reference to living persons and living things. Therefore, Abraham, Isaac, and Jacob are still living."

Again, when Satan came to tempt Christ, He met every assault by quoting the Word of God. As the Saviour of the world—as an inspired Teacher—He might very well have dealt with Satan directly; but He quotes this precious Word of God, and refutes Satan with that which is written. "It is written," and what is written cannot be broken. He doesn't mean merely that the general idea of Scripture is true; but whatever is written in the Word of God cannot be broken.

Again, He says in the fifth of Matthew: "Verily, I say unto you, Till Heaven and earth pass away one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If that expression, "Not one jot or one tittle shall pass from the law till all be fulfilled"—if that doesn't mean the verbal inspiration of Scripture, all I can say is, I don't understand the passage at all. If you were to take a document and say: "Here is a proclamation from our Government here, and I can't tell whether it is a correct transcription of the proclamation or not"—what would it be worth? But if you should say: "I can tell you there is not a dot of an *i* or the crossing of a *t* that hasn't behind it the full authority of the Government"—how different would be the effect! From this statement of Christ we gather that every letter of the law is just as God has given it. He claimed that it was verbally accurate—that is, that every letter was correct in it.

Just see for a moment what is the use of that jot, or yod, in Hebrew. It is the great letter of inflection. How do you form the Hebrew singular into the plural? Very often by that letter. How do you indicate certain grammatical inflections in a verb? By means of that letter. Then what Christ meant was that not only every word but every inflection of every word is inspired and unchangeable. Isn't that a fair understanding of our Saviour's words?

Take Cruden's Concordance and look at that word "word," and see in how many instances the expression "the word of God" is used in the plural: "the words of God." They are far too numerous to bring up here. When the Apostle Paul is writing to the Corinthians he tells them that he not only preaches the truth in a general way, but he says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13). It was so in olden time. You remember when Balaam claimed that the words he spake were from God, he said that he whose "eyes were open" and had "heard the words of God" said so-and-so. Moses told the Israelites "all the words of God" and wrote these words down—not merely their general purport (Exod. 24:4).

### Precision of Expression Necessary in Revelation

How could the mind of God be conveyed except in word? You know quite well that there is no such thing as a perfect synonym. You can't express a thought without modification in different language. You can't modify a sentence without modifying the meaning of the thought to some slight extent.

Now, God has given His Word in order that we can rest upon it. God said to Isaiah: "I have put My words in thy mouth" (Isa. 51:16). The Lord Jesus said: "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." If the Lord Jesus Christ Himself did not speak His

own words, can we doubt that equal inspiration was given to other messengers who needed it far more than Christ did?

If you will look through a few passages in the Gospel of John—5:47; 12:47; 14:23; 15:7; 17:8—you will see what Christ Himself says with regard to the words that were given. We will just look at the last passage and then pass on—John 17:8.

Our Saviour in that wonderful prayer that He offered before He left the earth, said: "I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." The friends of God receive God's words. God's Word is found by the prophet, and he eats it. It is like honey to his taste.

### Fidelity of God to His Promises

And if the Scriptures were not verbally inspired, what would be the alternative? Everybody would have to find out how much truth was in the Bible by his own wits. Suppose there is a chart of a dangerous coast. It gives only a general outline. The navigator finds that that mark indicating a rock is merely to let him know that somewhere there is such a rock to be found. What is the use of that chart? Or suppose there is a compass by which he is sailing. He knows that that compass is diverted by some object—he doesn't know how much. Of what use is it to him? If God's Word didn't mean what it said, of what use would it be to me?

Suppose I should deal in this way with a commercial document: Some one sends me a bank-note for a thousand pounds. Sometimes, you know, a friend who wishes to give a thousand pounds to the China Inland Mission doesn't want it to be known, and so he gets a bank-note, in which no signature is necessary. He doesn't want even the bank-clerk to know what he is giving—it is for the Lord Jesus to know it, and nobody else. Well, suppose I get a Bank of England note of a thousand pounds, and I say: "I don't for a moment imagine that he means exactly what he says. No doubt there is a general truth in it. He is going to do something liberal. I should be disappointed if I shouldn't get at least five pounds. Perhaps it will be ten." Why, if people were to hear a man talking like that, wouldn't they assume that such a man was a fool?

Dear friends, don't let any one shake your confidence in the Word of God. Eat and see if it isn't good nourishment. Study it carefully. Look it through and through.

I have had all sorts of experience in all sorts of circumstances, and when I have come to God and pleaded His own promises in His Word, I have never been disappointed. I have been in circumstances of great difficulty, and have been led to ask Him for remarkable help. I was nearly wrecked when I was going out to China the first time. Our vessel was becalmed, and gradually drifting upon the coast of New Guinea. We could see the savages on the shore. They had kindled a fire, and were evidently expecting a good supper that night. When I was a medical student some of the other students used to jeer at me because I was going among the heathen, and they would talk about "cold missionary." Well, it did look that night as if somebody was going to have a piece of hot missionary.

The captain said to me: "We can't do anything else but let down the longboat." They had tried to turn the head of the vessel around from the shore, but in vain. We had been becalmed for several weeks, with never a breeze, or any sign of one. In a few minutes we would be among the coral reefs. We would be at the mercy of those savages, and they didn't look as if they had much mercy. "Well," I said, "there is one thing we haven't done yet. Let the Christians on board pray about it."

There was a black man on board, a steward, who was a very sweet Christian man, and the captain was a Christian, and myself. I proposed that we should retire to our cabins, and in the name of our Lord Jesus Christ ask our

Father, and His Father, for a breeze immediately. They agreed. I went to my cabin, and told the Lord that I was just on my way to China; that He had sent me; and that I couldn't get there if I was shipwrecked and killed; and then I was going on to ask Him for a breeze, but I felt so confident about it that I couldn't ask Him. So I went up on deck. There was the second officer, the chief mate—a very godless man. I went up to him and said:

"If I were you I would let down the mainsail."

Said he: "What do you want me to let down the mainsail for?"

I said: "We have been praying for a breeze, and it is coming directly, and the sooner we are ready for it the better."

With an oath he said he would rather see a breeze than hear of one. As he was speaking I instinctively looked up, and noticed that one of the sails was quivering with the coming breeze.

Said I: "Don't you see that the corners of the royals are already shaking? My dear fellow, there is a good breeze coming, and we had better be ready for it."

Of course, the mate went to work, and soon the sailors were tramping over the deck. Before the sails were set the wind was down upon us. The captain came up to see what was the matter. He saw that our prayers had been answered; and we didn't forget to praise God for so signal a deliverance from the perils to which we were exposed. We have been penniless in the interior of China; but we simply turn to this Book, and draw a check, and it is always honored.

Now, when you can take Scripture and test it again, and again, and again, in ten thousand different circumstances of life—when you find at every turn there is something appropriate, and a familiar passage that perhaps you learned in childhood and never understood comes to your mind when you need it, and just fits your case—when you find that God is always true to His promises—isn't all this evidence of verbal inspiration? It is words that proceed out of the mouth of God; not ideas. There are no unclothed ideas. You can't think without thought formulating itself in words. Put the Word of God to the test. The more you test it, and prove it, the more satisfied you will be.

### Lovers of the Word Shall Prosper

Let us look for a moment at the first Psalm. It says that if you will fulfill certain conditions, whatsoever you do shall prosper. Find a man who has fulfilled the conditions and hasn't prospered in whatsoever he has undertaken, and then you will have proof that this Psalm is not verbally inspired.

What does it say: "Blessed is the man that walketh not in the counsel of the ungodly." It isn't, "that walketh not in ungodly counsel," mind you. A good many people walk in the counsel of the ungodly just because it isn't ungodly counsel. It is the "counsel of the ungodly" that is to be avoided. I am afraid there are churches that sometimes walk in the counsel of the ungodly. Sometimes a matter comes up, and some counsellor in the church will say: "Well, the first thing is to secure the money." That is the "counsel of the ungodly." The first thing is to know the mind of God, and secure the blessing of God. There are a great many maxims of the ungodly—and some of them are very good when they are properly interpreted. An example may be found in the maxim, "Take care of number one." Who is number one? The ungodly man says: "I am number one." But God is number one. Take care of God's interests first, and He will look after yours.

"The counsel of the ungodly," then, is something different from ungodly counsel. And you know, "standing in the way of sinners" doesn't mean that we do wrong when we go among sinners to shine among them as lights in the world. But if we are constantly among them without the purpose of doing them good, we shall very soon find that "evil communications corrupt good manners."

Then there is a warning against sitting in the seat of the scornful. What does that mean? It includes

a good deal more, perhaps, than we commonly think. If a man goes to church to criticise, is he not sitting in the seat of the scornful?

"But his delight is in the law of the Lord: and in His law doth he meditate day and night."

A man who loves the Word of God—a man who dwells upon what it says—a man who keeps a little text in his mind to think about as he is walking on his way, and that meditates upon it day and night—"whatsoever he doeth shall prosper." If you can find a man who carries out this direction and doesn't prosper, you can doubt the inspiration of the first Psalm; but find the man first. Put the thing to the test and see if it isn't so. I have very, very imperfectly and faultily carried out this direction for a good many years past, and it is wonderful how the Lord has made things to prosper that I have been connected with. Things that have seemed very unlikely to prosper He has made to prosper.

Look at Joshua as an example. He was to be "strong and very courageous"—not to fight battles and put down the Canaanites, but to observe to do all that the Lord directed, because the Lord's directions were verbally inspired, and they were inspired for the purpose of making him who observed them prosperous in his work. "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

When Solomon came to the throne and had a great temple to build, God told him that if he would observe all the things that were written in the law, and do them, he would be prosperous in building the temple and in governing the realm.

The book of Ezra is a very interesting study. If you have never gone through it, take time to do so. There is a gap of fifty-nine years between the sixth and seventh chapters. The people were given a commission to build a temple at Jerusalem; but after twelve years they hadn't completed it yet, and they were so remiss that God allowed obstacles to spring up, and the work was stopped and nothing done for fifty-nine years. Then there arose a man after God's own heart. "He was a ready scribe in the law of Moses." "Ezra had prepared his heart to seek the law of the Lord, and to do it." That was the man that God used in the building of the temple. Whatsoever that man did, the Lord prospered it.

### Here Is a Promise to Test

Here is a promise to test: "He that believeth on Me, as the Scripture hath said, out of his belly (Continued on page 11)

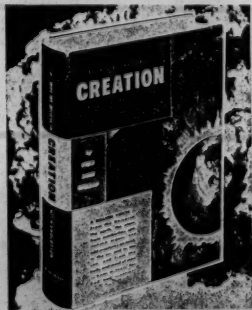
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## Book Reviews

By  
Evangelist Robert L. Sumner

**THE DOCTRINE OF THE PROPHETS** by A. F. Kirkpatrick (Zondervan Publishing House; 544 pp.; \$4.95).

A reprint of some Warburtonian Lectures delivered over a five-year period in the late 19th century. The author describes "the object of these Lectures" as being "to give some account of the work of the Prophets in relation to their own times..." (p. ix). It contains lectures on Obadiah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Jeremiah, Ezekiel, Haggai, Zechariah, and Malachi.

Bible believers will not agree with many of its statements.

The writer places too high a value on historical criticism and becomes a victim of his own error in several places. For one thing, he subscribes multiple authorship to Isaiah, calling it "a certain conclusion" (p. 20), a very serious matter since doing so contradicts New Testament statements ascribing the disputed section to Isaiah. He calls the closing chapters of Zechariah the work "of two other writers" (p. 20), and Nahum, Zephaniah, and Habakkuk are put in the Exile rather than the Pre-Exilic period. Jonah and Daniel are excluded from consideration by Kirkpatrick because the former "is not the record of a prophet's teaching but the account of a prophet's work" (p. 21) and Daniel because it "belongs to the study of apocalyptic rather than of prophetic literature" (p. 21).

The writer denies literal fulfillment for the kingdom prophecies.

**HARMONY OF THE GOSPELS** by Adam Fahling (Zondervan Publishing House, 237 extra large pages; \$3.95; second edition).

A well-outlined harmony broken up into thirty-seven main sections, plus detailed divisions under each principal heading, thereby granting easy access to any desired subject. Parallel columns, different type face for each Gospel, and brief explanatory notes further enhance its readability and usefulness. Special sections in the back of the book list our Lord's miracles, parables, His predictions of His death and resurrection, Sabbath controversies, and other interesting events of His life.

The publishers are correct in stating that "neither time, thought, study, labor, patience, nor paper were spared in the arranging and compilation of this book." A valuable contribution to the Bible student's library.

**THE CRY OF THE WORLD** by Oswald J. Smith (Marshall, Morgan and Scott; 127 pp.; \$1.25).

Here are twelve sermons in the usual gripping style of the famous missionary crusader. Eight of the messages emphasize that missionary theme indicated by the book's title; the other four deal with such subjects as Catholicism, alcoholism, marriage relationships in old age, and the coming Antichrist.

This is a fine book, although in his enthusiasm for missions the author tones down the imminency of Christ's return (p. 64). Dr. Smith has some excellent advice for missionaries in this volume, especially in the chapters "Give Ye Them to Eat" and "The Woe of God."

**THE GREAT TEXTS OF THE BIBLE, Vol. 1, Genesis-Numbers**, edited by James Hastings (Wm. B. Eerdmans Publishing Co., 451 pp.; \$4.00).

The editor of the widely used *Dictionary of the Bible* has taken 518 of the most famous texts in the Bible and, in twenty big volumes averaging over 450 pages each, has given a brief introduction, a simple outline, and a complete exposition of each. He made wide use of other writings and the pages are prolific with quotations from various authors.

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## "World Vision" Conf. Passes Pro-Communist Socialist Resolution

A news release comes from the Philippine Islands, issued by the Doane Evangelistic Institute, sponsored by the Association of Baptists for World Evangelism. Here is that release:

"A significant resolution was passed by a majority of 800 delegates attending the 4th National Ministers' Conference, August 3-7 in Iloilo City, Philippines, sponsored by the World Vision, Inc.; Dr. Bob Pierce founder and president. The resolution declared that the conference was opposed to the use of the nuclear weapons and that the testing of such nuclear weapons should cease. Copies of the resolution were sent to the city of Hiroshima, Japan, and to the United Nations.

The resolution was preceded by a message on World Peace given by Dr. Gumerinde Garcia and by appropriate remarks by the Rev. Jose A. Yap, executive Secretary of the Philippine Federation of Churches. No opportunity was given to the delegates to express a vote in opposition to the resolution.

"A press account of the same Ministers' Conference conducted in

Baguio City, July 27-31 listed among the co-operating groups were the Seventh-Day Adventists, The Four-Square Church, The Philippine Independent Church (Aglipayan), as well as numerous denominational groups of liberal persuasion. Bishop I. de los Reyes, head bishop of the Aglipayan Church, is named as a member of the Steering Committee. The Iloilo Conference was conducted in the Bethel Temple of the Assemblies of God which is adjacent to the Doane Baptist Church and to the Doane Evangelistic Institute sponsored by the Association of Baptists for World Evangelism. The Doane Evangelistic Institute and the Visayan Fellowship of Fundamental Baptist Churches with which the Institute has fellowship, did not officially co-operate with the Ministers' Conference.

"Featured speakers were Dr. Richard Halverson, pastor of the Fourth Presbyterian Church, Washington, D. C., Dr. Paul S. Rees, Dr. Carl Henry, and Pastor Kying Chik Han, a past moderator of the Presbyterian Church in

Korea." Missionary H. Carrel Aagard, director of the Doane Evangelistic Institute, 35 Bonifacio Drive, Iloilo City, Philippines, writes: "The line which this resolution follows is surely that of the World Council of Churches and of socialism or communism. While it is true that most of the delegates who attended this conference may probably be evangelicals in their Christian faith, still they are being used by the promoters of ecumenicalism."

Dr. Bob Pierce and his World Vision, Inc., have held similar conferences with some modernistic speakers and sponsors and some Christians in Japan and Korea also.

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## Autumn

Under a sapphire sky one day  
When morn bedewed the earth,  
With enraptured gaze I beheld  
golden trees  
To which Autumn had given  
birth.

The purple mists hung o'er the  
vale;  
The mountains were aflame;  
And I watched as on dainty, tripping feet  
The beauty of Autumn came.

And I thought of One whose  
mighty hand  
Had wielded beauty's brush,  
And painted the rose, the trees,  
the mist,  
The mountains, the singing thrush.

Oh wondrous love! Oh power divine!  
That Thou shouldst give to me  
A world so great, so beautiful,  
So filled with Thy majesty!

Before Thy face I humbly bow,  
My thanksgiving to send to  
Thee;  
Lord, make me worthy of Thy  
love,  
Lord, let me live for Thee!

—Margaret Wendel

## Turn or Burn

(Continued from page 1)

the state for their sins and crimes. It would be less than honest, it would be less than helpful to ignore their sin, their troubled consciences, and the problems they faced because of their sins. I thought, and I think it more strongly now, that all preaching and teaching and counseling of the Bible ought to help apply God's answer to man's immediate need.

So here, some people brought Jesus word of those Galileans whose blood Pilate had mingled with the sacrifices. These traitors and rebels had been slain. They had thought, I suppose, that bringing sacrifices to the temple would give them a pretext to cover their rebellion. But Pilate had them killed and the blood of the traitors mingled with the blood of the lambs they had brought for sacrifices. And Jesus promptly took this as a subject and said, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Another current event that had brought shocked comment all over the area was the catastrophe when the tower of Siloam fell and killed eighteen men. So Jesus mentions that to those present and said, "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

It was not unusual that Jesus used current events and conditions to apply the truth to the hearts of His hearers.

Once He stood and watched as people cast their gifts into the treasury of the temple. A widow cast in only two mites, fractions of a penny! And Jesus, knowing that she had nothing left but gave all she had, preached on giving and said that she had given more than all the rich men!

When a woman, a sinner, came to weep over His feet, and washed His feet with tears, and then dried them with the hair of her head, and kissed His feet in love and surrender and honest repentance, Jesus used the woman as a subject in preaching to Simon the Pharisee. And oh, how wonderful that God recorded the little message for all the millions who read the Bible!

When Jesus preached and won the woman of Samaria, He used it as an example to urge the disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). And I have preached on that text many a time to urge people to expect revival and to take advantage of soul-winning opportunities.

So Jesus called attention to the sparrows and the lilies which He saw as examples of God's loving care for His own. He beheld the great stones of the temple, and told how all would be cast down at the destruction of Jerusalem. When by a miracle the nets of James and John and Andrew and Peter were filled, Jesus said to them, "From henceforth thou shalt catch men" (Luke 5:10). So now to all Christians everywhere, soul winning is fishing.

When John the Baptist sent messengers to ask Jesus if He were the one expected or if they must look for another, Jesus immediately gave a eulogy of John the Baptist. Multitudes had been blessed by his ministry and thousands had been won to trust the coming Saviour. The people were concerned, it was a matter of public interest, and so Jesus preached the truth in relation to John.

It is a remarkable thing that Jesus never gave any consecutive Bible lessons. He never had a so-called "Bible class." He never taught through the Prophet Isaiah. In fact, it is an amazing thing that no Bible preacher preached expository sermons, except the exposition of particular passages as they applied to the current situation.

I am not against expository preaching. There are times when it is very necessary. This is an expository message. People ought to be taught the whole Word of God. But one ought never to do preaching or teaching without ref-

erence to the immediate needs of the people. There ought never to be any preaching that does not demand repentance or offer comfort or clear up a problem or press home a duty. Teaching the Bible without any reference to its application is utterly unknown to the great preachers of the Bible and to the ministry of the Lord Jesus Himself.

In these modern days, good Bible-believing Christians gather in little churches and say, "Let us gather around the Word." They love the Bible. Preachers preach through consecutive books of the Bible on Sunday morning. They think of Bible study as a virtue in its own right without any relation to how the Bible is applied. That is not the way Jesus preached and not the way we are taught to preach.

Study the Word of God? Oh, yes, to learn the will of God and to do it. In Deuteronomy 6:6, 7 the Jews were taught, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children . . ." But then the Scripture continues in verses 17 and 18, "Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord . . ."

God insisted that Joshua should meditate day and night in the Word, but not just for its own abstract sake. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:7, 8).

Joshua was to meditate in the law day and night, "that thou mayest observe to do according to all that is written therein." Bible teaching and preaching that does not result in doing is not true Bible teaching and preaching.

Every whip should have a crack on it. Every fishing line should have a hook on it. Every sermon should have an invitation or a challenge or solemn warning, a holy compulsion that sinners should turn from sin to serve God

Evil for good is devil-like.  
Evil for evil is beast-like.  
Good for good is man-like  
Good for evil is God-like.

or that Christians should beware to keep the words that are preached.

And what is the Bible? It is not a museum piece that we should admire for its own sake. It is a sword. And every Christian who puts on the whole armor of God is to take "the sword of the Spirit, which is the word of God." The Bible is not simply something curious and interesting that we should study to know some abstract truth, but a sword to be used to fight Satan, to pierce sinners to the heart, and to warn and chasten and correct Christians.

Oh, I would not play down the Scriptures. The dear Lord Jesus quoted from Deuteronomy 8:3 to say, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Jesus solemnly said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). But the Bible should be preached to meet the immediate needs of the people.

I think there ought to be a constant delight in the Word of God. I think every preacher should set out to master the Bible and to preach it all. Poor and weak as I am, I have written comments on

every chapter in the Bible and on every principal verse in the Bible. God knows with what holy zeal I have tried to learn the Bible, and how it is the joy and rejoicing of my heart. But oh, may God make my preaching like the preaching of Jesus in that it applies God's truth to present-day people in present-day circumstances, with warning for present-day sins and with help for present-day problems!

So in the pastorate, when murderer and many-times convict Raymond Hamilton died in the electric chair, I used this same passage in Luke 13:1-5 as a text and preached on "The Electrocution of Raymond Hamilton." I preached in a widely publicized message on the abdication of the king of England to marry an American adventuress and divorcee. I preached on the kidnapping and murder of little Bobby Greenlease in Kansas City. I preached on the death of the Rosenbergs, executed as spies and traitors. So referring to the famous statement of the infidel Bishop Oxnham that the God of the Old Testament is a "dirty bully" (Preaching in a Revolutionary Age, page 79), I preached and published a sermon on "Is God a 'Dirty Bully'?"

We need to preach on the events of war, communism, labor strife, socialism in government, on the liquor business and prohibition, on nakedness, immodest dress, on adultery, on the lewd movies, on the danger and misuse of TV.

That kind of preaching will be personal. Sometimes it must call names. I have no doubt that some were present who had loved ones who died under the falling stones of the tower of Siloam, or some mother perhaps who had a wayward boy who had followed the traitors of Galilee off in sin and rebellion, and so were slain by Pilate. But Jesus preached to meet the needs of the people. Oh, God raise up preachers who apply the truth of God to their immediate sins and problems and needs, and use current events as a warning of the judgments of God which await unrepentant sinners!

## II. Jesus Faced Sin as a Deadly Thing That God Hates, Deserving Eternal Destruction

Jesus here mentions two startling cases of sin and its punishment. In one case it was punishment of treason and rebellion by the state, but represented the wrath of God against sin. In the other case it was God's own judgment on sin, the fierce execution of God's wrath by what would have been called accidental causes, but what was in reality an "act of God," where eighteen men were suddenly put to death for sins about which only God knew. The Galileans Pilate slew were known rebels, traitors. Those men whom God killed when the tower of Siloam fell were judged of God guilty of death, although no judgment of men had declared them so.

But running underneath the whole story is the stark fact of sin and God's hatred for sin and the judgment of God on unrepentant sinners.

One of the most wicked perversions of Christianity is that which would make Jesus smile with sugary sweetness on all sin and all sinners with no condemnation for sin. Wicked men who do not hold to the historic Christian faith speak of "the meek and lowly Jesus," of His "agape," that is, His love, without any reference to the awfulness of sin, the fury of the wrath of God, the holy requirement of repentance, and the certainty of judgment. These suave and pious-sounding infidels have a Christ of their own, but it is not the Christ of the Bible. They do not know the Christ who went into the temple with holy anger, who made a whip and with it drove wicked men and animals alike from the temple, roughly overturning the tables of the money-changers. They know nothing of the Christ who warned again and again of the Hell "where their worm dieth not, and the fire is not quenched" (Mark 9:44), and the Christ who warned people to "fear him which after he hath killed hath power to cast into hell" (Luke 12:5). They explain away the teachings of the Lord Jesus about the rich man tormented in flame in Hell by saying

it is a parable. Willfully avoiding the plain Bible teaching of the awful depravity of the human heart, they entirely miss the need for a bloody sacrifice, a Saviour-substitute to die for our sins.

When here in Luke 13:1-5 Jesus solemnly calls attention to the bloody judgment on the Galilean traitors at the hand of Pilate and to the act of God in which the falling tower of Siloam killed eighteen men, and He plainly marks both of these as the judgment of an angry God on sinners, the Lord Jesus is taking His place with the Jehovah of the Old Testament. Here in Christ is a God who after long suffering and tender pleading condemned a whole world to death in the flood. Here is the God who brought the plagues of Egypt and then drowned Pharaoh and his hosts in the Red Sea. Here is the God who killed the multiplied thousands of Israelites in plagues in the wilderness. Here is the God who brought Nebuchadnezzar to take Jerusalem, to destroy the temple, to rip up women with child, to knock out little babies' brains against stone walls, to put out the eyes of the king and kill his sons and take a remnant to Babylon.

Here Jesus is the God who commanded Saul to slay the Amalekites wholly, women and children and beasts alike. And here is the Christ represented by the Prophet Samuel when he hewed Agag, the mincing king of these Amalekites, in pieces with the sword.

Here the Lord Jesus takes sides with the God who was with Elijah on Mount Carmel, and takes sides with Elijah when he beheaded 450 prophets of Baal by the brook.

Here Christ represents the God of the imprecatory Psalms.

Here is the Lord Jesus authenticating all the stern warnings of the Old Testament.

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."—Num. 32:23.

"The soul that sinneth, it shall die."—Ezek. 18:4.

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. 29:1.

Jesus here is the God of the Bible who declares that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

There are good people who fool—

(Continued on page 7)

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ishly say that repentance was required in the Old Testament, but only faith in the New Testament. Some of our Darbyite friends say that repentance was necessary for the Jews and so John the Baptist preached it, but is not necessary for salvation now. All these entirely miss the point. God Himself hates sin, and the only way any man can ever have peace with God is to come also to hate sin and turn in holy aversion from his sin.

Here Jesus represents the God of the Bible who does not speak mildly of "alcoholism" as a disease, a sickness, a problem of modern society. He calls it sin and plainly says through Paul the apostle that the drunkard shall not inherit the kingdom of Heaven (I Cor. 6:10).

Men say seemingly profound things about our courts, our prisons, our laws, and long, they say, to bring about the "rehabilitation" of prisoners. Well and good, but we should not forget that God demands punishment for sin. The purpose of the laws and the courts and the prisons is to make sin a hateful, disgusting, and awful thing which people shall avoid with holy horror.

Here the dear Lord Jesus with a stern flashing of Mount Sinai in His eye speaks like His own John the Baptist who says that the axe is laid at the root of the tree and judgment is impending for all who do not repent.

### III. Jesus Here Backs the Government as the Agent of God in Punishing Crime

At this time Israel was a province held in subjection by the Roman Empire. And the Roman Empire was hated. The Jews were a proud and independent-minded people. They remembered the glories of the reign of David and Solomon and the subjection of people all about them to their own mighty kings. They knew great promises for their nation in the future. They hated the Roman tax gatherers. The Jewish leaders more than once tried to arouse the populace against Jesus by trying to get Him on record as favoring the Roman government, or to get the government against Him as He might favor the Zealots, who demanded independence from Rome. Yet it is this Roman government to which Jesus referred, and which He approved, when God gave the death penalty through the governor, Pilate, to the rebellious Galilean conspirators.

Pilate? This same Pilate who will order Jesus scourged, and then permit His crucifixion, knowing Him to be innocent? The same Pilate! The Roman governor of Judah, Pilate, who will give the Lord Jesus up to be crucified is the same one who dealt with the authority of God in executing the traitors and rebels, the Galileans whose blood He mingled with their sacrifices. And the implication of the statement of Jesus is that in this matter they received their just deserts, that Pilate acted in the stead of God, as every government does in punishing crime, and that all who heard would likewise perish in their sins if they did not repent!

We remember that wicked Nero, who would later order Paul's execution, Nero who would keep Paul for years in jail, was emperor at Rome when Paul wrote by divine inspiration that his authority was the authority of God.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Who-soever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing" (Rom. 13:1-6).

The state acts for God in the punishing of crime. "The powers that be are ordained of God." The

governor or ruler "is the minister of God to thee for good." He is "the minister of God, a revenger to execute wrath upon him that doeth evil." For this reason we pay taxes, for rulers "are God's ministers, attending continually upon this very thing." Even an imperfect and opportunist Pilate acts for God when he as governor punishes crime. Even wicked Nero, when he should execute a criminal, acted for God in that matter. "The powers that be are ordained of God," the Scripture says. And so Jesus intended, when He referred approvingly of Pilate's execution of certain Galilean traitors and rebels. In that he acted for God.

Note that Jesus also here endorsed the death penalty for certain crimes. In this He followed the clear teaching of the Old Testament, which was the divinely inspired law of God.

In Exodus we find soon after the Ten Commandments very clear instructions that the death penalty should be inflicted for certain crimes. Exodus 21:12-16 says, "He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that smiteth his father, or his mother, shall be surely put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

Here we find the death penalty is required for first-degree murder, for smiting or cursing one's father or mother, and for kidnapping. The distinction which our English common law makes between first-degree murder and second-degree murder did not originate with men. It originated in the Mosaic Law in God's divine command.

The "Lindberg Law" requiring the death penalty for kidnapping is based not only on a very real need, but on divine instruction.

Elsewhere, Leviticus 20:10 commands, "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."

So we may say plainly that the death penalty is God's own requirement for certain sins, particularly for murder. All the talk that the death penalty does not do any good, does not deter crime, that it is inhuman, that it does not seek the rehabilitation of the criminal, is foolish. Sin ought to be punished. And there is no way to put down crime but by punishing crime. And the death penalty itself is God's own punishment for certain drastic sins.

Not only in the Mosaic Law, but long before that, when Noah came out of the ark and started the civilization after the flood, the plain command was given in Genesis 9:5, 6: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

The law of sowing and reaping, of "sin and punishment, as expressed in Exodus 21:24, 25, is God's own law. The sinner should make restitution, "Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe," according to his sin.

Dr. Georgia Harkness and other modern unbelievers would interpret Jesus as, in the Sermon on the Mount, disavowing this command of the law. In Matthew 5:38-41 Jesus said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." But they pervert what Jesus said. Jesus is simply saying that the law ought to be enforced, but that if it is over-severely enforced, the Christian is not to resist the misappli-

cation of the law, but to give an extra cloak along with his coat with which he must make restitution, or to go two miles instead of the required one. It is the law of God that sin must be punished and the punishment is to fit the crime. The death penalty is God's proper way to punish murder, and the government acts for God in such matters when it executes a criminal.

To the individual the command of God is "Thou shalt not kill." And the word there means murder. No individual now has a right to take on himself the responsibility of taking another's life. But the state, acting for God, makes laws and enforces them. "The powers that be are ordained of God." And when Pilate killed those Galilean rebels, he acted for God and Jesus approved it and said that those who heard Him might likewise die if they did not repent.

There is not room here for detailed discussion, but the implication of God's teaching and of the teaching of Christ here is the same; that the government which has the right to execute a criminal for his crime has a right to take up arms and punish a whole group of criminals, rebels against the government, or some great enemy of their own country or of mankind. The officer of the law acts for God and the soldier acts for God when, in obedience to the government, he serves, each one puts to death certain people who ought to be put to death, according to the instructions of the government which acts for God.

Those who speak of the electrocution or hanging of a criminal as "legalized murder" talk in wicked rebellion against the plain instruction of Jesus Christ. He said nothing like that against Pilate, who put to death men for their crimes and represented God in so doing.

### IV. Jesus Taught That God Deals Directly Through Nature and Events in Punishing Sin

"Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13:4, 5.

Here Jesus is saying that those eighteen men who died by a seeming accident were really executed by the wrath of God for their sins. And Jesus warned His hearers that many of them surely deserved death as much as those hapless men upon whom stone walls fell! God uses all the devices of nature in His judgment of sin. What we call "accidents" are often literally "acts of God," as they are called by law and custom.

#### 1. God Rules Even In Smallest Detail: No Happening Without His Knowledge and Permission

Wicked or thoughtless men may sometimes think that God does not care, that God does not know, that God would not take notice and have control of the millions of detailed incidents that affect men on earth. But they are wrong. By divine inspiration David wrote:

"For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb."—Ps. 139:4-13.

The marvel of God's greatness can be seen as well through the microscope as through the telescope. The starry galaxies of the heavens, millions of light years away, are not more wonderful than the world of infinite detail and precision, the unspeakable wonders of life, too small in detail to be seen by the naked eye. The Lord clothes every lily of

the field. Not a sparrow falls without His knowledge. The hairs on every man's head are literally counted and recorded.

We are even told that the beasts of the field are fed by God's loving care.

It is not surprising then that all of nature about us is used by God for His own purposes.

God used a flood of waters, a combination of the elements about us, to destroy the whole race excepting Noah, his wife, his three sons and their wives. God did miracles with water turning to blood, with plagues of frogs, of lice, of flies, with midnight darkness, with hail, with murrain of cattle, and with the miraculous death of the first-born in Egypt. God controlled the waters to allow the Israelites to pass through the Red Sea and to drown Pharaoh and his hosts. He controlled the waters of the Jordan for the crossing of the multitude as He did for Elijah and Elisha later alone. The Lord caused the storm that tossed Jonah's vessel on the sea, and Jesus stopped one on stormy Galilee by a word.

All the animal kingdom God uses. He caused a donkey to talk to Balaam. He used a fish to bring Peter a coin that had been dropped in the sea. He used a rooster to remind Peter of his failure and a great draught of fishes to bring Peter back to his senses and to the ministry.

God had the sun stand still at Joshua's command and turned the sun back on the dial three degrees for King Hezekiah. He had the ground open to swallow rebels and drop them into the pit of Hell

at the gain-saying and rebellion of Korah, and He caused the water of the sea of Galilee to support Simon Peter as on solid ground. No man who believes the Bible can marvel when Jesus says that tower of Siloam fell and killed eighteen men as the act of God punishing their sins. God had caused the walls of Jericho to fall down: that the city might be destroyed by Israel under Joshua. It is not surprising that God had the walls of the tower of Siloam to fall and kill eighteen men during the personal ministry of the Lord Jesus. Such catastrophes of nature are acts of God.

God reigns in this world. He does not make men do wrong. He makes men responsible for decisions on right and wrong. But He controls events, and no event, no disaster can happen without His permission.

### 2. When Lost Men Die It Is the Judgment of God on Sin Often men die in immediate (Continued on page 8)

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punishment for some great sin. Sometimes one who is spiritually minded and knows the facts can trace the hand of God, and can sense the spiritual reason for sudden death on a sinner.

In Waxahachie, Texas, in the midst of a great revival campaign in which I was the preacher, several remarkable incidents came which seemed clearly to be immediate punishment of God for sin.

Two young men drove about in a car one afternoon drinking, breaking the speed laws, endangering the lives of others. One at least was active in a church young people's society. I do not suppose he claimed to have been converted.

They drove into a filling station to fill their gas tank again. The kindly operator pleaded with them to go home. "Go home and sleep off your drunk. You will kill yourselves or somebody else. If you

will promise to go home at once without any more racing through the streets, I will take the hose and wash out the vomit in the front of the car; I will fill the gas tank and charge it to your dad. But promise me, will you?"

They promised and he filled the gas tank. The two young men under the influence of liquor started home. "But let us have just one more run down East Marvin Street before we go in," one of them said. The other agreed. They raced down East Marvin Street at seventy miles an hour, according to the one boy who lived to tell the story. At a thirty degree turn in the street the car skidded to the left side of the street, hit the curbing, turned on its side, and skidded into a telephone pole breaking it off at the base. The young men were rushed to the hospital. One of them died at four o'clock the next morning after saying over, and over again in delirium, "Oh, God have mercy!" and never, as far as we know, coming to clear consciousness.

A few days later a young man who had been to the revival the night before and had been deeply concerned as friends pleaded with him to be saved, stayed to keep the garage. When he went out with the wrecker to pull a car out of the ditch, a bus hit the wrecker, knocked it over on him, and crushed him instantly.

In the same twelve weeks of revival, another man who had heard me preach and had been solemnly warned was found shot through the heart at the town waterworks. Many believed, as I believe, that all this was the hand of God. God does sometimes bring people to sudden judgment and death because of some immediate sin.

Near Decatur, Texas, a few minutes after a young man had

scoffed and mocked at a young convert of a revival, he spurred his horse down a muddy road and the horse fell and broke the rider's neck. In Roosevelt, Oklahoma, a young man who had attended many services, whose father, mother, brother, and sister had been saved, still resisted God's call. At noon his mother pleaded with him in tears mother pleaded with him in tears to be saved. He refused and thirty minutes later was cut in two by a train. I know that God sometimes brings sudden death as an immediate punishment for sin.

But is not death always, for the sinner, the closing of the gate of mercy? Is it not always leaving a man to his eternal retribution for sin? When a lost man dies he dies as the result of sin. It may be that death comes like a creeping beast of prey, little by little, or it may be in one sudden unexpected pounce. But death trails every lost sinner; is the judgment of God on every lost sinner, and means eternal retribution forever away from God for every lost sinner who dies unsaved.

So the Lord Jesus surely meant it when He said, "I tell you, Nay: But, except ye repent, ye shall all likewise perish." He did not mean that every person would have a tottering wall fall and kill him instantly. He did not mean that every sinner would be executed by the government for treason or rebellion. But He meant that death, in every case, when a lost sinner dies, is the beginning of eternal judgment on the sinner's sin. Death, for the lost man, is the heavy hand of God calling him to judgment and punishment.

No man then who does not repent can escape the judgment of God. And a man goes to just as terrible Hell if he dies at a ripe old age after a lingering illness as if he went out suddenly in the prime of youth in some bloody and horrible disaster. There is no real difference in the kind of death if a man is unconverted and if death means Hell and the eternal wrath of God, eternal separation from God. No, to every sinner Jesus warns, "Except ye repent, ye shall all likewise perish."

### 3. Even Christians Sometimes Die in Punishment for Sin

It is true that every Christian is passed out of death into life and does not come to judgment in the sense of John 5:24. It is true that for the Christian the Bible uses that sweet term "sleep" for death. "Them also which sleep in Jesus will God bring with him" (I Thess. 4:14). Death for the Christian is "Asleep in Jesus! Blessed sleep, From which none ever wake to weep!" That is, Christians cannot dread death as lost people do. Yet there is the judgment seat of Christ, and giving account for wasted life and lost opportunities and sins committed, according to I Corinthians 5:9-11 and I Thessalonians 3:10-15.

It is clear, I think, that here in Luke 13:1-5, the Lord Jesus is warning of death to lost people. But it is only fair to say that sometimes even a child of God is cut down suddenly so his influence cannot do more harm, and so God cannot be charged with being partaker of his sin.

First Corinthians 11:30-32 says: "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

The Corinthian Christians had divisions and strife, drunkenness at the Lord's table. They had condoned one man living in sin with his mother-in-law. And for this cause many among them were weak and sickly, "and many sleep." Even here the word "death" is not used, because death does not mean the same for a saved man as for a lost one. But at least death may come prematurely to the Christian as it did to these in Corinth. If Christians do not judge themselves, God will judge them. God cannot and will not send one of His own children to Hell, so He must judge them now for sin.

Many people suppose that Ananias and Sapphira, who lied to the Holy Ghost in pretending to give all the money they had received for property they had sold, in Acts 5, were lost people but I do

not think so. It may well be that we will meet Ananias and Sapphira in Heaven, both greatly ashamed and both having been publicly judged by God Almighty for their sin. Christians do sin and sometimes die for their sins.

Simon the sorcerer in Acts chapter 8, claimed Christ and then wanted to buy the power to give the Holy Spirit to those on whom he would lay his hands, as did James and John acting for the Lord. Many suppose that Simon was not saved. I think he was. "Simon himself believed also" (Acts 8:13). Peter said to him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:20, 21). No, Simon's heart was not right with God but neither was Peter's when he cursed and swore and denied the Saviour. Neither was Samson when he lay with his head in the lap of Delilah. Neither was Lot when he put money first and called the wicked people his brethren and lived down in Sodom. But I think that here Peter threatened Simon with death because he publicly dishonored God and perhaps if Simon had not here repented he would have been killed. God does strike down some of His own when they do not judge their sins and when the cause of Christ would be bettered by their Home-going.

I knew a group of men who conspired against the pastor to seize control of the church. One man died suddenly of a heart attack. Another was taken to the hospital and died the second day with no one ever knowing what was wrong with him. Another was killed soon thereafter in an airplane accident. I have evidence that it was the hand of God, in answer to prayer, protecting His preacher and His work. Christians sometimes die prematurely at the hand of God for their sins.

However, it is clear that in Luke 13:1-5, Jesus is giving solemn warning primarily to lost persons when He says, "Except ye repent, ye shall all likewise perish."

### V. But Jesus Warned Also of the Eternal Retribution for the Wicked in Hell

It is true that Jesus here spoke of death, the death of those Galileans killed by Pilate, whose blood was mingled with their sacrifices, and the sudden death of those eighteen on whom the tower in Siloam fell. It is true that Jesus spoke of men departing from this life in death.

But it seems also certain that Jesus had in mind eternal death. For the lost person, unconverted, death always means eternal death. Hell is not the grave, but every unconverted person whose body goes to the grave finds his soul awakening where the fire is never quenched and the worm never dies! We are told that "the sting of death is sin" (I Cor. 15:56). And as long as sin is unforgiven and as long as a man's heart is not changed, death means eternal death and Hell. So Jesus here surely warned solemnly of Hell for all who did not repent.

I remember a pioneer officer of the law in New Mexico in wild frontier times. He had risked his life again and again. He had gone out to track down and arrest and bring in many a murderer, many an outlaw. And he said to a preacher, "I am not afraid to die! You know I am not afraid to die. I have risked my life many and many a time. I am not afraid to die—but O God, what comes next after death! That is what I am afraid of!" So Jesus connected the two together when He said, "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments" (Luke 16:22, 23).

Here Jesus is saying again what He said in John 3:18, "He that believeth not is condemned already." Here He is saying again what is said in John 3:36, "He that believeth not the Son shall not see life; but the wrath of God abideth on Him."

Here Jesus is saying what He said in Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Here Jesus is giving the same kind of warning as He gave in Matthew 5:29, 30:

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

This warning burned in the dear loving heart of the Saviour so strongly that later He said it again in different words:

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matt. 18:8, 9).

Oh, we are told, "It is appointed unto man once to die," but men do not have to die the second death! They can repent of their sins and find peace with God and forgiveness and salvation and eternal life!

### VI. Repentance! The Only Way of Escape for a Sinner

Jesus said it twice, first about those Galileans who died for their crimes, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3).

Again Jesus said in reference to the eighteen on whom the tower of Siloam fell, "I tell you, Nay: but except ye repent, ye shall all likewise perish" (Luke 13:5). It is simply turn or burn! There is no other alternative. There is no other answer to sin but repentance or eternal death!

### 1. It Is True That Jesus Died for Sinners but Even the Lord Jesus Cannot Save the Impenitent

The dear Lord Jesus is God's Way to Heaven. Jesus is the Light of the World. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). It is true that "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). Jesus is God's answer for sin. Jesus has paid the whole terrible cost of sin. God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21). So it is true that "by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

Yes, Jesus is the answer. But there is no way of coming to Jesus without a heart being tired of sin and turning from sin. The man who will not confess that he is sick will not call a doctor. The man who does not admit that he is a sinner will not ask for forgiveness. The man who will not face in his own heart the fact that he is lost will not be saved. The man who loves the ways of sin will not love the ways of God, will not want the Lord Jesus, will not come in loving surrender and faith to Jesus! Jesus is the answer, but no man can ever find this answer except with a heart that turns from sin. So it is "turn or burn." It is "repent or perish!" Someone has foolishly said about

(Continued on page 9)

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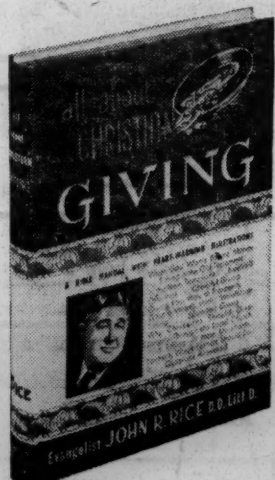
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salvation, "It is not the sin question, it is the Son question." But it is actually a matter of choice between sin and the Son. A man who never sinned will not need a Saviour. No one can trust Christ for forgiveness without thus acknowledging his sinfulness and turning his heart from sin. There can be no faith without repentance. There can be no consideration of Heaven without facing Hell. There is no right if there is no wrong. So no one can trust Christ for salvation who does not repent. It is turn or burn. It is repent or perish for every lost person in the world.

## 2. God Demands All Through the Bible That Sinners Repent

There are not two plans of salvation in the Bible, but only one. In Old Testament times people were not saved by keeping the law but rather "the law was our schoolmaster to bring us unto Christ" (Gal. 3:24). The law was given to bring the knowledge of sin and the need for a Saviour.

Acts 10:43 plainly says about Jesus, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." I say that every prophet, Old Testament and New Testament alike, preached salvation by faith in Christ.

So we find that repentance is taught in the Old Testament and in the New, and that no one can be saved without his heart being turned away from sin.

In the Old Testament, the term more often used for repentance of a sinner is to "turn."

Repentance and faith are spoken of in the Old Testament as being different sides of this same thing or different ways of speaking of a sinner's conversion, just as is true in the New Testament. In II Kings 17, God tells about the sins of Israel for which the nation was delivered into captivity. In verses 13 and 14 we read:

"Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God."

God sent word by all the prophets and seers to Israel, "Turn ye from your evil ways, and keep my commandments and my statutes . . ." But they would not hear but did like their fathers "that did not believe in the Lord their God." There repentance and faith are spoken of as referring to the same heart attitude. One who does not repent does not trust Christ for forgiveness.

We are told, with the Lord's glad approval, of King Josiah, that he "turned to the Lord with all his heart, and with all his soul, and with all his might . . ." (II Kings 23:25). That is repentance and that too is, turning to Christ.

Israel was solemnly promised in II Chronicles 7:14 that if they should go away from God and sin so that God's punishment should come on the land, then "if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Is not that a promise of forgiveness, upon genuine repentance?

In Ezekiel 18:30-32, God's tender warning and plea for each Israelite is, "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

The Israelite was commanded to "Repent, and turn yourselves from all your transgressions" and "Make you a new heart and a new spirit: for why will ye die, O house of Israel?" You see, honest repentance here means a new heart. That is literally what the Greek

word for repentance in the New Testament means, a change of heart or attitude. No one takes the right attitude toward Christ who does not take the right attitude against sin.

When John the Baptist came preaching in the wilderness of Judaea, his theme was "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). But that is exactly the same Gospel that Jesus preached in Matthew 4:17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Thus in Luke 13, verses 3 and 5 say it twice over, "I tell you, Nay: but, except ye repent, ye shall all likewise perish."

That was the very theme Jesus preached all the time, for He said in Matthew 9:13, "For I am not come to call the righteous, but sinners to repentance."

In Acts 2:38 and Acts 3:19 Peter preached boldly that men should repent.

In Acts 17:30 Paul the apostle, preaching at Athens, said, "And the times of this ignorance God winked at: but now commandeth all men every where to repent."

In speaking before King Agrippa, Paul summed up his ministry in these words, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:19, 20). Everywhere Paul preached that men "should repent and turn to God." He was preaching the same Gospel then as when he told the jailer in Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

The rich man in Hell, as Jesus told the story, pleaded for someone to go and preach to his five lost brothers back on earth. He knew why he had gone to Hell and why his brothers were likely to go, so he said, hopefully but mistakenly, "But if one went unto them from the dead, they will repent" (Luke 16:30).

So every lost person in the world is lost because he will not repent.

In II Peter 3:9 we are told that "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Oh, dear friend, it is repent or perish! It is turn or burn!

## 3. God Shows What Is Wrong With the Unconverted Human Heart

Christ's demand is repentance! The alternative is to perish, eternally away from God. Why? What is so bad about the human heart that it must have atonement and regeneration or spend eternity in Hell?

The answer is as old as the Garden of Eden where Adam and Eve disobeyed God and fell. By sin they became lost sinners, dying and under the curse of death.

It is not only true that "all have sinned, and come short of the glory of God" (Rom. 3:23). It is not only true that "if we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10). The horrible thing that is wrong with every person ever born into the world is not only that he has sinned, but that he is by nature alienated from God, tainted with a disposition to sin. God in loving mercy keeps little ones safe until they become knowingly accountable sinners, but little ones are tainted with sin, all of us are, from birth.

Oh, sinner friend, what is wrong with you is not only your actions and your life, but your heart, your nature, your disposition. Even when you would like to do right you do not know how, but basically on the great moral questions of serving God, your wicked heart wants it own way.

So there is no way we can make some small payment and cover our sins. There is no fine we can pay the judge and go free. Our attitude toward God is not that of a petty lawbreaker, but of a traitor, of an enemy, an alien, estranged from God, fighting God, running from God!

All that a poor sinner can do to have peace with God is to turn his heart from sin and let God fix

what he, the sinner, cannot fix. He can hate his sins, but only God can take them away. The sinner can confess and turn his heart from his sin, but only God can make him good. Thank God, Jesus does that. First, He gives to our credit all the righteousness of Christ. Second, He imparts in us a new heart, makes us a new creature, makes us into children of God. And at last He will perfect what He has begun, and we will be forever freed from sin.

Does someone say he feels no need for repentance? Ah, that is all the more proof of your wicked bias, your stubborn willfulness, your enmity toward God, your love for sin.

Remember that Jesus said, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:18-20). The fact that men do not repent shows all the more the wickedness of their hearts and their need for repentance. Jesus was sad when He said, "Ye will not come to me, that ye might have life" (John 5:40).

My message is done. My heart is concerned lest I may have spoken too much about the doctrine and not given enough holy exhortation that men flee from the wrath to come, that men turn from their sins in holy penitence and come to Christ for mercy! I beg you, dear sinner friend, do not turn away from this message. It is the message of God. It is based on the solemn statement of Jesus Christ that "except ye repent, ye shall all likewise perish." I beg you, dear sinner, turn from sin today.

I do not say that you can, unaided, change your life. But you can call on God to help you and to fix what you cannot fix. You can at least be tired of sin and

confess your sins and turn your heart away from it. And God will help you trust His Son. Jesus will do for you what you cannot do for yourself. Honest repentance means turning from sin, but it also means turning to the dear Lord Jesus, our Saviour, who died on the cross to pay what otherwise you would need to pay for yourself.

And now will you repent? Or will you go on in sin and perish? Now will you turn, thoroughly, honestly, with all your heart turn to Jesus and trust Him, or will you burn in eternal torment? That you must decide!

As my friend Tim Spencer has so beautifully written,

### IT'S YOUR LIFE

It's your life, and you can kill it!  
It's your heart, and you can still it!  
It's your grave, and you can fill it!  
But remember it's God's love  
You're throwing away!

It's your life for you to kill,  
It's your heart for you to still,  
It's your grave for you to fill,  
But remember it's God's love  
You're throwing away.

It's your life, you can abuse it!  
It's your soul, and you can lose it!  
Heaven or hell, just as you choose it!  
But remember it's God love  
You're throwing away!

It's your life that you abuse,  
It's your soul for you to lose,  
It's your hell for you to choose,  
But remember it's God's love  
You're throwing away!

If you will admit to God you are a sinner, and the best you know how repent of your sin, that is, turn your heart from your sin, confess it and beg God to cleanse it away, then will you first tell God just that in your heart today? Tell Him that you are tired of sin, that you honestly want Him to cleanse your heart and forgive you. Tell God that you believe

what the Bible says, that Jesus died for your sins, and that here and now you will trust Jesus Christ to be your own personal Saviour. Then sign the decision form below, I beg you; copy it in a letter and mail it to me. Will you do it? Decide! Say yes to God now! I beg you to turn for mercy and do not burn in torment.

### Make This Decision Now!

Here is a letter that I hope you can honestly sign and copy and mail.

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD  
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read your message on "Turn or Burn." I have in my heart faced the fact that I am a poor unconverted sinner who needs forgiveness. I acknowledge to God my sinfulness. Here and now I turn my heart from my sin and turn to Jesus Christ. I believe that Jesus died for my sins and I believe He is willing to save me. So here and now I trust Him and depend upon Him to forgive me and save me now. Today I give Him my heart forever! From this day forward I am counting Jesus as my Saviour. I will confess Him openly as my Saviour and set out to live for Him.

Signed \_\_\_\_\_

Address \_\_\_\_\_



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"In 1943 my husband was instantly killed, leaving things in such a mess. My heart was broken. One day I wandered in a Bible book store, and an old man whom I didn't know asked me if I ever read 'And God Remembered' by John R. Rice. . . . I went home, sat down, never got up till I'd read the book. I was never so happy in my life. I was a born again believer, washed in the Blood of my wonderful Lord, but I just couldn't see the Lord loved me. I was so sure He had forgotten me, but the book put new life, new courage in me. I went back and bought each book written by you the store had."—Mrs. Pearl Yahl, Taft, California

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By Dr. John R. Rice



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# "Great Chapters of the Bible"

II Corinthians 5

The New Life and Purpose of the Child of God

## Clues Across

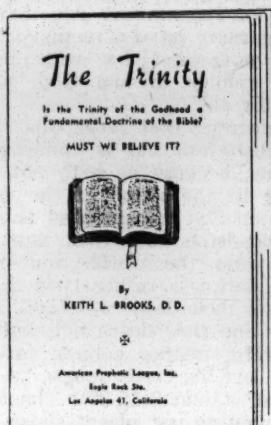
- 1 "If so be that being clothed \_\_\_\_\_ shall not be found naked"
- 3, 24, 38 "as though God did beseech you by us: we \_\_\_\_\_ you in \_\_\_\_\_, be ye reconciled to God"
- 6 "For we commend not ourselves again unto \_\_\_\_\_"
- 9 a sphere
- 11 city of the Chaldees from which Abram came (Gen. 11:31)
- 12 "\_\_\_\_\_ walk by faith, not by sight"
- 13 "Now if Timotheus come, \_\_\_\_\_ that he may be with you" I Cor. 16
- 15 one of David's mighty men (II Sam. 23:25)
- 18 "\_\_\_\_\_ sinful nation, a people laden with iniquity" Isa. 1
- 20 a city on the border of Moab (Num. 21:15)
- 21 "we that are in this tabernacle \_\_\_\_\_ groan"
- 23 "For \_\_\_\_\_ this we groan, earnestly desiring to be clothed upon"
- 24 see 3 across
- 27 "They joined themselves also unto Baalpeor, and \_\_\_\_\_ the sacrifices of the dead" Ps. 106
- 28 "what advantageth it \_\_\_\_\_, if the dead rise not?" I Cor. 15
- 29 "Beside those things that are without, that which \_\_\_\_\_ upon me daily" II Cor. 11
- 33 initials of three towns in the time of the kings (II Kings 14:19; 16:9; I Kings 2:26)
- 35 one of David's men who did not join Adonijah (I Kings 1:8)
- 36 "And they shall \_\_\_\_\_ (ed) at the kings" Hab. 1
- 38 see 3 across
- 41 "that whether present or absent, we may \_\_\_\_\_ accepted of him"
- 42 "that \_\_\_\_\_ may have somewhat to answer them which glory in appearance"
- 43 "We are confident, I say, and willing rather to be \_\_\_\_\_ from the body, and to be present with the Lord"
- 45 "we thus judge, that if one died for all, then were all \_\_\_\_\_"
- 47 "For he hath made him \_\_\_\_\_ be sin for us"
- 48 a small fish used as food
- 50 same as 11 across
- 51 initials of father, son, and grandson, all priests (I Sam. 22:20)
- 52 a printer's measure
- 53 "all things are of God, who hath \_\_\_\_\_ us to himself by Jesus Christ"
- 55, 58 "whether we be beside ourselves, it is \_\_\_\_\_"
- 56 a memorial established between Reuben and Gad (Josh. 22:34)
- 57 "the name of the wicked shall \_\_\_\_\_" Prov. 10
- 58 see 55 across

## Clues Down

- 1 "and hath committed unto us the \_\_\_\_\_ of reconciliation"
- 2 the father of Elmodam (Luke 3:28)
- 4 "and immediately it fell; and the \_\_\_\_\_ of that house was great" Luke 6
- 5 "Arise, O Lord, into thy rest; thou, and the \_\_\_\_\_ of thy strength" Ps. 132
- 6 "Achaia was ready a \_\_\_\_\_ ago; and your zeal hath provoked very many" II Cor. 9
- 7 "For the love of Christ constraineth \_\_\_\_\_"
- 8 "Knowing therefore the terror of the Lord, we \_\_\_\_\_ men"
- 10 "according to that he hath done, whether it \_\_\_\_\_ good or bad"
- 14 "And did all \_\_\_\_\_ the same spiritual meat" I Cor. 10
- 16 "but clothed upon, that mortality might be swallowed up of \_\_\_\_\_"
- 17 "the \_\_\_\_\_ of violence is in their hands" Isa. 59
- 19 "For he hath made \_\_\_\_\_ to be sin for us"
- 22 a reed musical instrument
- 25 "if any man be in Christ, \_\_\_\_\_ is a new creature"
- 26 "Now he that hath wrought us for the \_\_\_\_\_ same thing is God"
- 27 same as 18 across
- 29 "he is a new \_\_\_\_\_: old things are passed away"
- 30 "If thy father at all \_\_\_\_\_ me, then say, . . ." I Sam. 20
- 31 "that if one died for all, \_\_\_\_\_ were all dead"
- 32 "or whether we be \_\_\_\_\_, it is for your cause"
- 34 "Woe unto you, lawyers! for ye have taken away the \_\_\_\_\_ of knowledge" Luke 11
- 36 initials of the first two kings of Israel (I Sam. 10:21-24; 16:12, 13)
- 37 "unto him that was able to save him from death, and was heard in that he \_\_\_\_\_" Heb. 5
- 39 "Knowing therefore the \_\_\_\_\_ of the Lord, we persuade men"
- 40 "knowing that, whilst we are \_\_\_\_\_ home in the body"
- 44 "Jehoiada the priest took a chest, and \_\_\_\_\_ a hole" II Kings 12
- 45 "He hath not \_\_\_\_\_ with us after our sins" Ps. 103
- 46 "our heart is faint; for these things our eyes are \_\_\_\_\_" Lam. 5
- 48 a town to the east of Abram's tent (Gen. 12:8)
- 49 "according to that he hath done, whether it be \_\_\_\_\_ or bad"
- 51 same as 17 down
- 54 "Wherefore henceforth know we \_\_\_\_\_ man after the flesh"
- 55 "but give you occasion \_\_\_\_\_ glory on our behalf"

Free!

for correct, prompt answers to  
Puzzle Number 38



This striking, scriptural study is geared to answer the question, "Is the Trinity of the Godhead a Fundamental Doctrine of the Bible?" With the rise of the Jehovah's Witnesses, Christian Scientists, Unitarians and other false cults with their vehement denial of the deity of Jesus Christ, it is important that the born-again believer know the truthfulness and trustworthiness of his faith. This booklet will help tremendously.

The following four propositions are advanced in this study and proven from the Word of God: (1) The Bible teaches that there is but one God; (2) The Bible uses plural pronouns in speaking of the one God, thus indicating a plurality of Persons in the Godhead; (3) The Bible always limits this plurality of Persons to three distinct Persons—Father, Son, and Holy Spirit; (4) The Bible invests each of these three with the attributes and titles, ascribes to them the actions, and pays to them the worship that is due to deity.

Especially helpful are the sections conclusively proving the deity of God the Son and God the Holy Spirit. This is the kind of booklet you will want to read, re-read and thoroughly study, then carry in the back of your Bible for future reference.

## THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize, *The Trinity*, your entry must be postmarked by midnight, September 28, 1959. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 38 will appear in the October 9 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. *Save these coupons!* They are important! At the end of the year those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Those who have forty coupons will receive a copy of the book, *Man Sent From God*, which is a thrilling biography of Dr. John R. Rice. Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies

## Sword Emblem

(Continued from page 1)

"the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). So, THE SWORD properly and scripturally represents the work of a Christian in opposing sin, in defending the faith, in the warfare against Satan.

And second, THE SWORD represents the Bible itself. The Christian is commanded to put on the whole armor of God "and take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17). And Hebrews 4:12 tells us, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." So this magazine, THE SWORD OF THE LORD, is an exposition of the Bible. It is a Bible-teaching magazine, a Bible-defending magazine. And so we call it THE SWORD OF THE LORD. And may God help us to live up to the good scriptural name.

The name is offensive to some just like any attack on sin and any defense of the faith are offensive to some weak-kneed, some compromising and pussyfooting Christians. It is sometimes hateful to unsaved people and to modernists. But in this matter it pleases God when it displeases weak and sinful and unbelieving men.

## That Beautiful Little Sword Emblem

Pictured here you will see the beautiful little sword pin, which we will send free with every gift of \$5 or more for "Investment Evangelism," that is, gifts sent for capital investment in the Sword of the Lord to retire long-term loans. It is nearly two inches long, its golden glitter is untarnishable, it is as delicately made as beautiful jewelry. We think you will be proud to wear it if you want to represent the Lord and help Him in a fight against sin, in the defense of the faith, and in use of the Bible itself, the Word of God. And it is a lovely pin suitable for a man's lapel, or a woman's coat or blouse. We want you to have it, and you may have one free and postpaid for every \$5 gift to "Investment Evangelism" during September and October.

## But There Are So Many Calls!

Yes, I know there are. We have many, many burdens ourselves. There is the radio broadcast, the "Voice of Revival," which requires between \$6,000 and \$8,000 per month. There is our Ministers and Missionary Subscription Gift Fund which is in real need. We have continual requests from national pastors in foreign countries, from missionaries, from ministerial students, from retired preachers, from rural missionaries.

We promised to pay for a half million copies of "What Must I Do to Be Saved?" in Japan, for a new printing. We have raised about \$400 for that and it will take thousands of dollars more.

Oh yes, there are many calls, but how we thank God for them! What a privilege to get out the Gospel!

There are many calls for money

of the coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

## Answer to Puzzle No. 35

BELIEVE TROAS  
ROD ED HARSH  
ON THE LORD A  
U PE RF SEE K  
GREAT ONE RUE  
H A HER E N  
T CAR SARAI  
JESUS CHRIST  
DO AS HO R U  
AND THOU J OR  
YARN AUTHOR N  
SHALT S IN HE  
W BE SAVED

## "Feigned Words"

II Pet. 2:1-3

"Alas, the grand old doctrines of the Gospel are also despoiled! Do you notice nowadays how all the great truths are being spirited away! Men use the words but they mock the ear, for they reject the sense; they hand us nuts: we crack them and we find that the worm of modern thought has eaten out the kernel."

—C. H. Spurgeon.

someone may think. Well, the simple truth is that we don't want anybody to give a penny to the mission enterprises sponsored by THE SWORD nor to "Investment Evangelism" except as you do it for Jesus' sake, and because He leads you to do it and you trust Him to bless it. We only want what God wants to go into this nonprofit Christian enterprise, this Christian magazine wholly devoted to getting out the Gospel, spreading revival fires, teaching people to win souls, and defending the faith. We do not want you to support things in which you do not believe. We do not want you to put God's money where you do not think it will honor God. We ourselves are doing all we can to spread the Gospel through THE SWORD OF THE LORD and our radio broadcast, and through Christian literature around the world, through revivals and conferences. We have put not only years of labor and many thousands of dollars, but unlimited toil and tears and heartache into this business. We do it because we want to do it, because we feel it pleases God, and because we are happy to have a part in it. We want those to help who feel the same way, and who do it for Jesus' sake and trusting Him to reward them and provide for them.

We remember that the Scripture says, "God loveth a cheerful giver." We remember how the Spirit of God made Paul glad because "of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves." You see, these Macedonian Christians "first gave their own selves to the Lord, and unto us [Paul] by the will of God" (II Cor. 8:1-5). So joyful, sacrificial giving, out of deep poverty, is greatly pleasing to God and we pray that He will develop this grace in us and in you, to His own glory!

We would like to see \$25,000 come in in the next few weeks for "Investment Evangelism." We must provide for the economic security of The Sword Of The Lord. We must stop the interest payments on long-term notes. So we simply ask you to pray, find the will of God and then what you do do with a cheerful heart and to please the Lord Jesus Christ, and trusting Him to repay you.

You may make your gifts payable to The Sword Of The Lord, and address Box 420, Wheaton, Ill.

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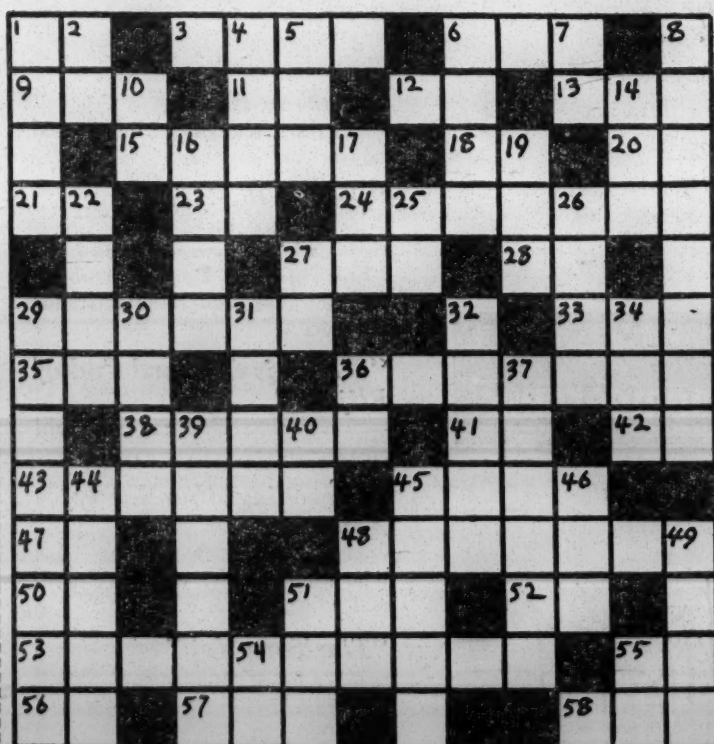
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## Famous Missionary Knew . . .

(Continued from page 4)

shall flow rivers of living water" (John 7:38). Do you believe on the Lord Jesus Christ as the Giver of this full blessing? It doesn't mean, "He that believeth on Me for the pardon of his sins," because there are many persons who are pardoned and who have not this fullness of blessing—you can see that rivers of living water do not rush out from them. But it is: "He that believeth on Me as the Giver of the fullness of the Spirit."

Look also at the other passage: "Whosoever drinketh of the water that I shall give him shall never thirst." I accept that promise. I do believe I shall never thirst again. I do believe that from me—poor little me—rivers shall flow, rivers of living water; and God shall be glorified, and souls shall be saved. If we refuse to accept the promise of God, we make Him a liar. Why should we expect to be hungry when He says: "He that cometh to Me shall never hunger"? Why should we expect to thirst when He says: "He that believeth on Me shall never thirst"? Those of you who are familiar with the original know very well that the word used there—*popote*—is the same as is used in another passage: "No man hath seen the Father at any time." So that the meaning of the passage is: "He that cometh to Me shall not hunger at any time; and he that believeth on Me shall not thirst at any single time." I suppose he will always have an appetite; but he will never be famished and thirsty and unable to get refreshment. Shall we not take this promise and test it? Oh, if we do so, we shall find it such a source of blessing; if we do not, how much sorrow we may bring upon ourselves—how much dishonor we may bring upon our Lord!

Oh, our Master wants us to be strong! He wants to give us more of the Holy Spirit. When you are brought into the presence of some poor soul who is in sorrow and trial, and you don't know what to say to comfort that soul, just look up and say, "Father, let the living water flow according to Thy Word," and see if He doesn't answer that prayer. When you are brought into some circumstance of perplexity, and there is a question, perhaps, brought to you, and you don't know how to answer, and it must be dealt with, just look up to Him, and ask Him who is All-Wisdom to be your wisdom and to guide you in this matter. You will find you will never lack resources when you are resting in the living God. God doesn't leave His people without sufficient resources for every circumstance. He will be with you in any field into which He may lead you to labor in His name.

(From *College Students at Northfield*; edited by T. J. Shanks; published by Fleming H. Revell.)

## Can We Trust Them?

(Continued from page 1)

methods used in applying truth. This may seem like a harmless subject, since it is not a question as to what you believe but how you believe, and since some Christian leaders who have employed new methods still believe the fundamentals, so why not go along with them.

It will be necessary, then, to state clearly what the new methods are. In the *Handbook of Christian Theology*, Edward John Carnell of Fuller Theological Seminary has a chapter on fundamentalism. In this chapter he says:

"Fundamentalism is a lonely position. It has cut itself off from the general stream of culture, philosophy, and ecclesiastical tradition. This accounts, in part, for its robust pride. Since it is no longer in union with the wisdom of the ages, it has no standard by which to judge its own religious pretense. It dismisses non-fundamentalistic efforts as empty, futile, or apostate. . . . Fundamentalism is now a religious attitude rather than a religious movement. It is a highly ideological attitude. It is intransigent and inflexible; it expects conformity; it fears academic liberty."

These are rather castigating polemics and should quite naturally provoke rebuttal. In a further explanation of this article, Dr. George Eldon Ladd, professor of Biblical Theology at Fuller Seminary, says in the *BULLETIN* of Fuller Theological Seminary, Winter 1959, of Dr. Carnell:

"President Carnell has pointed out in the *Handbook of Christian Theology* that the fundamentalism of a generation ago was primarily a defensive movement whose object was the preservation of the fundamentals of the faith against the attacks of modernism. Once it had accomplished this goal of showing that modernism and biblical Christianity were incompatible, fundamentalism failed to move from the defensive to the affirmative. It made no effort to develop a positive world view. It was, therefore, transformed from a religious movement to a religious mentality, whose fundamental character was one of negation and defense."

These quotations do not tell the whole story but they are typical of what you have in the New Evangelicalism. What is wrong about them?

First, it divides the fundamental forces. Writers like Carnell knew that some fundamentalists would go along with such views and that others would not. That was bad.

Second, the charges against fundamentalism are not true. Fundamentalism has many faults, but this is not one of them.

It depends largely upon what you mean by "world view."

In *CHRISTIAN LIFE* magazine of January 1956 appeared one of four articles on the "Development of Life." If this article had been published in the early nineteen twenties when this writer was a student and young pastor, the author of those articles would have been promptly castigated by men who knew what the answers were. As it happened, there were but isolated whispers of rebuke.

And the question now is, How could there be rebuke when the article was supported by prominent leaders in fundamentalism? There were such names as Biologist Irving W. Knobloch, and Editor Russell Mixer, Department of Biology, Wheaton College. Other contributors were Bernard Ramm, then of the Department of Religion, Baylor University; R. Laird Harris, then of Faith Theological Seminary; Irwin A. Willis, Department of Biology, John Brown University; O. R. Clark, Department of Biological Sciences, Sterling College, and many others, all or most of them connected with outstanding fundamental schools.

We do not attempt to prove or disprove the evidence for special creation or evolution in this article. We are primarily concerned

with methods that have been employed to define these beliefs. Says the article:

"Some theologians, with a smattering of science, point to a number of known sterile hybrids when they wish to prove the fixity of species. They point to the mule which is usually sterile."

We gain the impression that theologians with a smattering of science should know better than to speak on that subject, not taking into account the fact that the theologian in all probability was quoting a dependable scientist. The article then goes on to illustrate how variations are taking place in plants and also in animals and ends the paragraph by saying: "But even so, the horse was always a horse. Any statement regarding a non-horselike ancestor of the first horse is pure conjecture." Just what are we supposed to believe? Was the "theologian" right in the first place?

Dr. Harry Rimmer has shown that the transmutation of species (using the word in the biblical meaning of "kind" in Genesis 1. Ed.) was not a proven fact, and that regardless of what so-called scientists claimed, it had never observed such mutation. It is doubtful that science has anything new to offer in that field now. Dr. Rimmer spoke with consider-

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MAKES US WHAT WE ARE!

able knowledge and with clarity. He believed the Bible account over and above any other source, and defended that position. That was a good method; we could trust it.

Again, the *CHRISTIAN LIFE* articles:

"The Bible does not say how long all of this took. Science doesn't either. However, it does show you quite definitely that the earth is many millions of years old and that organic life has been on it a long time."

Also:

"One of the most powerful pro-evolutionary arguments that confirmed evolutionist may point out to you is the fossil record. They claim that the 'book of the rocks' unfolds the glorious story of evolution from primitive creatures to the highest type, namely man. Scientists admit the 'book' has many missing pages."

These were the identical words given in the classroom by the instructors teaching evolution thirty-five years ago. Now they are the text for orthodoxy. But of course the article has a somewhat happier ending. It says: "Where does the Christian stand? Obviously, he doesn't have to accept either a rigid fixity of species or a whole-hog evolutionary viewpoint." And: "The evangelical Christian can reaffirm his belief in the authenticity of Scriptures as originally given and still keep pace with science insofar as science has the answer and insofar as science stays with the evidence." Now, obviously, fundamental Christianity has never had any difference with the true facts of science.

The question we raise is: Why was this article written in the first place? Was it to strengthen belief in the Bible or to destroy it? Or neither? This brings us to the reason for referring to the article in *CHRISTIAN LIFE* magazine. This article indicates a trend. Having placed such firm confidence in the author, it was hard to believe that he would express such questionable views; however, his articles confirm them. Then we find, too, that he is not alone in this position—that a new trend in so-called fundamental circles is formed.

This new trend indicated above seems to fall into three related parts, all apparently within the framework of orthodoxy.

1. There is a movement on to fit the Genesis story into the Darwinian mold, or a theistic evolution mold.

2. There is a movement on to

cast theological thinking into a highly intellectual mold.

3. There is a movement on to cast church relationships into an ecumenical mold.

Now these three points need considerable enlargements. In a way, of course, there is nothing new about them, unless it is that so-called fundamentalists are now doing what was once done by the liberals. Let us look at these items one by one.

### 1. There Is a Movement on to Fit the Genesis Account Into the Darwinian Mold

We have already shown how *CHRISTIAN LIFE* magazine made an initial move in such a direction. It is not a total confirmation of a new position, but a straw in the wind, hesitatingly pointing the way towards theistic evolution. There is really nothing new in this.

We might add here that what a new concept in fundamentalism ought to be, because of our increased strength through scholarship, is to put forth stronger men and greater messages huffing forth the mighty words of the living God as an answer to a confused and terror-stricken world that is tottering on the brink of self-destruction. If there ever was a time when it was necessary and convenient to do so it is now that we should speak forth with such clarity and force which would be unmistakable. Today the world is in such turmoil it would have to hear. This great opportunity is leaving us rapidly because men in position of leadership are dabbling with questionable experiments.

### 2. There Is a Movement on to Cast Theological Thinking Into a Highly Intellectual Mold

There is here no criticism of scholarship nor of the broadening of the bases of our understanding. Ministers of the Gospel should be far more alert to what men about us are thinking than they are. On the other hand, we are not wise when we inflict upon our congregations all the theories of religion that man has thought up. Vain philosophy is not the need of the church today. Pastors can be saturated with the confused profundity of Kierkegaard, Brunner and Barth, but they may be sure this will not give them spiritual power, and spirituality is what we need in this frighteningly tense hour of our world and history.

The Scriptures speak on this subject:

"For our rejoicing is this, the testimony of our conscience, that is SIMPLICITY and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world, and more abundantly to you-ward" (II Cor. 1:12). Or again:

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3).

The *CHRISTIANITY TODAY* magazine has stated that it has given effective leadership to the Christian cause. It may be that it has given leadership, but where did it lead the church to? The writer has studied its contents since its inception and recognizes its intellectual dimensions, but as to its spiritual depth, that is quite another matter.

### 3. There Is a Movement on to Cast Church Relationships Into an Ecumenical Mold

It may not necessarily mean that all should join the World Council, but be cast into a sort of evangelical mold. For many decades now we have stressed the need of separation from liberalism, and a rejection of all the overtures to join such organizations as the World Council of Churches. Then suddenly we learn that we are quite mistaken about our position, and that there is merit in just such action.

Again we have a case in point. Dr. Robert O. Ferm, in his book, *Cooperative Evangelism*, comments on II Corinthians 6:14 and 17, "Be ye not unequally yoked together with unbelievers, for what communion hath light with darkness? . . ." and again, "Wherefore come ye out from among them, and be ye separate saith the Lord, and touch not the unclean

thing, and I will receive you." Says Dr. Ferm, "A meaning has been read into this Scripture which was never intended. . . . This was the word of Paul to those recently converted from paganism to Christ. He was referring to idolators, pagans and grossly immoral people." Dr. Ferm then goes at some length to show that fundamentalists are barking up the wrong tree when they apply this text to fellowshiping with the modernists.

Is it possible that Dr. Ferm considers apostate church leaders who deny the deity of Jesus Christ and who have trampled under foot the blood of the Son of God as more proper subjects for fellowship than pagans and immoral people? Such a declaration cannot be lightly accepted.

If such statements came from the liberal camp one could understand, but coming from one who professes to stand for the fundamentals this is shocking. Unfortunately most of Dr. Ferm's book is written in that vein.

The foregoing text from II Corinthians has been banded around altogether too much of late by men who are trying to excuse their wicked compromises. No censure of such a statement can be too severe. The Word of God is quite clear as to who the enemies of the cross are. We do not approve of the pagan unbelievers, but when men who have been enlightened by the Spirit of God, and have become apostate to the point where they deliberately have trodden under foot the blood of the Son of God, the Word of God is entirely clear that they are the worst offenders. Yet the leaders of liberalism, and that includes the leaders of the ecumenical movement, are these men.

But this is not all. Dr. Ferm needs to be reminded that his thesis, as illustrated by reference to evangelists of former times, is not practically applicable to our time. Moody, Edwards or Sunday did not face a force so totally organized, pledged and equipped to destroy faith as religious liberalism is today. Today the lines are drawn not only by the fundamentalists, but also by the liberals. We must remember that they have declared total war against fundamentalism.

Have we come to the place where we can make peace and walk and work together and have fellowship with these apostates? Must we now look with disdain upon those who oppose such fellowship? If this is Christianity, then the world is indeed in a hopeless position. Is it good Christian practice to ask men who sneer at the blood of Christ to lead us in prayer at ecumenical gatherings and call that revival? At least we should face the facts on this question.

We now come back to our first question and the meaning of this article. In the light of what we have observed, is the new evangelicalism and its fundamental ecumenicalism going to meet the need of our time? And so far as these organizations are concerned, can we trust them?

When it comes to the question of trusting leadership we would take our position with the staunch and declared fundamentalists, even though we would not agree with them on everything, but because we know where they stand, rather than to trust those who have declared themselves on the side of the New Evangelicals, whose position, by and large, is not fixed, and is wrong on some important points. Answering the question, "Can we trust them?" our answer would have to be negative.

We would think that in times like these when the world is so near annihilation and despair is running high everywhere that we would find men who would lead us to greater spiritual heights instead of to confusion. We need to realize now that the demands upon the Christian in the next decade will be very great. Actually it is not intellectualism that will sweep over the world but dialectical materialism. These will seek to destroy the world with physical force and falsehood. For this we need to prepare a body of people who will stand firm to the end—on the Word of God that endureth forever, to fundamental truth.

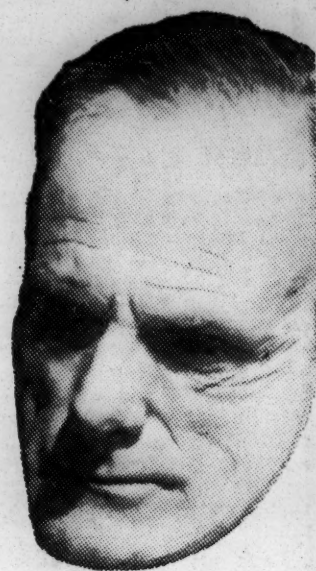
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